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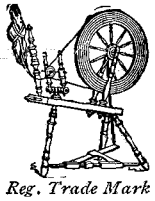

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The Outlook

OCTOBER 30, 1909

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THE VISITING JAPANESE COMMISSIONERS

The other day at the Hotel Astor, New York City, a luncheon was offered by the Peace Society of New York and by the Japan Society to the forty-odd visiting Commissioners representing commercial industry and educational life in Japan. The Commission is headed by Baron Eiichi Shibusawa. Although in his seventieth year, Baron Shibusawa gives no indication of such age. He has a comparatively youthful countenance, with a sprightliness of manner and a vivacity of speech which would indicate that he might be fifteen years younger. It is a satisfaction to Americans at last to see the man who has frequently been called the J. P. Morgan of Japan. He was born a farmer's son, and when still a mere youth was engaged in successful business. He has been identified with almost every great industry in Japan, and has been the director of some seventy companies. His influence in them has been so marked that, so it is said, he has really done more for his country's economic development than has Prince Ito himself for Japanese politics. Baron Shibusawa's speech was therefore listened to with marked deference by the many Japanese present, and then, in its translation, by the still larger number of Americans present. Baroness Shibusawa, who accompanied her husband, as did also the wives of a large number of the other Commissioners, was, like those ladies, attired in native costume, and the occasion was made the more Japanese thereby. It gave to some Americans present their first experience of appreciating the peculiar appropriateness of this dress when worn by Japanese women. Certainly none could be more truly "the outward sign of an inward grace." When Baron Kanda, Professor in the Peers' College, Tokyo, in making an appeal in behalf of his country, mentioned the increasing influence there of the women present, there was instant and long-continued applause. Baron Kanda himself is a no less interesting character than is Baron Shibusawa. Naibu Kanda had his education principally at the Amherst High School and Amherst College, in this country. Now a professor in Japan, he is a foremost representative of American culture there. Another interesting character was Mr. Zumoto, proprietor of that authoritative source of information the Japanese Times, of Tokyo, and now manager of the Oriental Information Agency of New York. Mr. Zumoto's eloquent speech was a rejoinder to those critics who claim that the Japanese do not express themselves fluently and expressively in other languages than their own. Perhaps the Japanese language itself, by its omission of substantives and by certain other peculiarities, is not so plastic a medium of communication as are certain other languages. The visit of the Japanese Commissioners has been undertaken in the hope not only of knowing Americans better, and of studying our industries and our commerce, but also of increasing the home power to create commerce. During the past quarter of a century American exports to Japan have increased nearly twenty-seven-fold, but Japanese exports to America have increased only tenfold. Despite the wonderful industrial and commercial progress of Japan during very recent years, the Japanese are still studying ways and means to bring their foreign trade as quickly as possible to the standard which they have set for it.

PRESIDENT TAFT IN MEXICO

The most picturesque and possibly the most significant incident of Mr. Taft's Western journey was the dual meeting of the Presidents of Mexico and the United

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States—first in El Paso, Texas, then over the border in Juarez. For the first time the chief ruler of a great foreign country visited the United States, and for the first time a President of the United States formally visited a foreign country. Mr. Taft referred to Mr. Roosevelt's brief visit to the Republic of Panama as being at a time "when we were so mixed up on the zone with Panama that it did not seem to be quite stepping out of the country." It is understood that President Diaz may very probably before long visit Washington. There was a good deal more involved in the visits of last week than courtesy and ceremony. Mexico and the United States have a joint responsibility for peace among the republics of Central America, and these visits should, as President Diaz phrased it, furnish "a happy precedent for Latin-American republics to cultivate constant and cordial relations among themselves, with us, and with all other countries of the continent." Mr. Taft's reply touched the same point when he said: "The aims and ideals of our two nations are identical, their sympathy is mutual and lasting, and the world can be assured of a vast neutral zone of peace in which the controlling aspiration of either nation is individual and human happiness."

INTERESTING CHANGES IN THE STATE DEPARTMENT

The appointment of the Hon. Henry Martyn Hoyt to the position of Counselor to the Department of State will gratify those who wish to see the Department's service dignified wherever possible. Since 1903 until the present Administration Mr. Hoyt had been United States Solicitor-General. A son of ex-Governor Hoyt, of Pennsylvania, and nearly fifty-three years old, Mr. Hoyt is a graduate of Yale in the famous class of 1878, prominent members of which in Washington are the President and Judge Paul Charlton, Law Officer of the Insular Bureau in the War Department. Mr. Hoyt was admitted to the practice of law at Pittsburgh, and later practiced at Philadelphia. During the six years preceding his Solicitor-Generalship he was Assistant Attorney-General of the United States. Other appointments of interest are those of Mr. Ransford S. Miller, late Japanese Secretary of the American Embassy at Tokyo, to the headship of the Bureau of Far Eastern Affairs, and of Mr. E. T. Williams, late Consul-General at Tientsin, to become Mr. Miller's assistant. There are no American officials in Japan and China more expert than are these two. Mr. Miller speaks, reads, and writes the Japanese language with extraordinary facility, and Mr. Williams is correspondingly proficient in Chinese. During the past dozen or more years Mr. Miller has been ears and mouth to succeeding American Ambassadors in Japan, and his judgment has been of signal value to them. He is a graduate of Cornell University, and served his first term in Japan as the Tokyo Secretary of the Young Men's Christian Association. Mr. Williams was originally a broad-gauge missionary in China. He was considered too liberal by the so-called "smalls." His powers and reliability were appreciated elsewhere, however, and for a number of years he was head of the Chinese Government's Translation and Editorial Bureau located in the Government buildings in the Kiangnan arsenal at Shanghai. Mr. Conger, then Minister at Peking, brought him into the American diplomatic service as Chinese Secretary of our Peking Legation. After serving there with distinction for a number of years, he was detached and made Consul General at Tientsin. Ever since the Far Eastern Bureau was established, under the Hon. Huntington Wilson, now Assistant Secretary of State, it has been distinguished by the expert direction of those who have seen active diplomatic service in the Far East. Now, more than ever, it will be notable because of the advent of two sound and non-partisan men who read and interpret the Oriental mind almost as familiarly as they do the Occidental mind.

WILLIAM INSCO BUCHANAN

William Insco Buchanan, who has just died, was a singularly efficient diplomatic agent. While not so widely known to the public as some other American diplomats, he was one of the most important members of the service. Personally he

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was stocky, virile, full-blooded, rather explosive and pungent in speech, a "hustler" in whatever he undertook. Mr. Buchanan's abounding vitality might impress a casual observer as being possibly a misfit when applied to delicate diplomatic relations in general, and those with Latin America in particular. But not only did Mr. Buchanan know his Latin America better, probably, than does any other North American; his very Anglo-Saxon vigor of manner seemed to give the Latins a greater confidence in him. It was certainly refreshing to see him in familiar converse with their best types—such men as Dr. Drago or Ruy Barbosa, for instance—and observe the deference shown by them to the American John Bull. One reason why Mr. Buchanan elicited confidence from the Latins was that, having been a practical banker himself, he never allowed mere theory, no matter how attractive, to conflict with the practical rules of international exchanges, whether financial or diplomatic; yet when the abnormal interference of the forcible collection of debts as a cause of war came to be regulated, he was foremost in obtaining international expression of opinion, as at Rio in 1906, and at The Hague in 1907. To this eminent service he had advanced step by step. When only eight years old he was left an orphan. He spent his boyhood on his grandfather's farm. He obtained some education at the country schools, and finally a post as clerk of the Indiana House of Representatives. Moving to Sioux City, Iowa, he quickly became prominent in all the important developments of that community, especially in the Corn Palace Exhibition Company. This successful enterprise proved the stepping-stone to Mr. Buchanan's larger responsibilities as Iowan Commissioner to the World's Columbian Exposition at Chicago, and this, in turn, another stepping-stone, for in 1899 he was chosen Director-General of the Pan-American Exposition at Buffalo.

THE DIPLOMATIST

Meanwhile President Cleveland had appointed Mr. Buchanan Minister to Argentina. During the latter part of the Minister's term of office a boundary dispute brought Argentina and Chile to the brink of war. Finally a scheme of arbitration was adopted. So thoroughly had Mr. Buchanan now commended himself to all Latin-Americans that he was chosen not only by the contending Governments, but also, with the approval of the Congress of each country, as the deciding arbitrator in the special Boundary Commission. Unlike the recent decision rendered in the arbitration between Bolivia and Peru, Mr. Buchanan's decision was accepted as binding. Other results of his service in Argentina were the negotiation of an extradition treaty between that country and the United States, the obtaining of important tariff concessions, and the settlement of various vexatious Government claims. Believing that Mr. Buchanan's knowledge of the Latin-American character would be of value in bringing about better relations between this country and Panama, President Roosevelt chose him as the first United States Minister to the newly formed Republic. His service in Panama was vital, as was his service as delegate to successive Pan-American Conferences, culminating in that latest Conference (at Rio, in 1906), where he was the head of the American Delegation. The Central American Court of Arbitration, based upon the American proposal at the Hague Conference of 1907 (where he had been a delegate), was created through his initiative at the Washington Conference, and during its short career of two years has already prevented at least one war in Central America. He was also connected with negotiations for the United States-Colombia-Panama Treaty. All these services marked him, last year, after Castro's downfall, as pre-eminently the man to arrange agreements with the new Venezuelan Government concerning the American claims. His response to the Department's summons was characteristic of his instant readiness for service: "Am already on my way." At his death he was agent for our Government in the one case to be arbitrated at The Hague between the United States and Venezuela which had not been settled by his vigorous diplomacy. Thus terminated a career covering our recent and most notable period of history with reference to Latin America. Mr. Buchanan was only

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fifty-seven years old. Vigorous in body and mind, the State Department had a right to anticipate twenty years' more work from him. His sudden death causes universal mourning among the Department employees. To quote their own words, "We stenographers and typewriters have met with as much of a loss as has the Secretary of State." For, if it would be hard to find a clearer-headed man, it would be hard to find a more generous-hearted.

THE BANK DEPOSIT GUARANTEE LAW IN OPERATION

When the new State of Oklahoma adopted a law guaranteeing the deposits in State banks, with a proposed assessment pro rata on all the State banks to make good any losses, two predictions were made: The advocates of the principle involved predicted that depositors would always feel secure and that thus runs on even doubtful banks would be avoided; the opponents of the law said that it would encourage "wildcat" banking, and that good banks would not long consent to be fined in order to pay for the wrongdoing of mismanaged banks. To some extent at least, both these predictions have been justified by the events following the failure of the largest State bank in Oklahoma, the Columbia Bank and Trust Company, at Oklahoma City, a town of 50,000 population. This institution had been pointed out as the most conspicuous example in Oklahoma of business success under the guaranty deposit law. The growth of the bank was phenomenal; its deposits increased from $365,686.01, September 23, 1908, to $2,806,008.61, September 1, 1909. This expansion gave rise to gossip about "wildcat" methods in the bank's management. It is not denied that the $200,000 capital stock of the bank was greatly impaired by heavy loans upon doubtful securities. Two months before its closing the bank was examined by the State and reported to be in good condition; the manipulation of its funds is said to have taken place during the thirty days immediately preceding its failure. Under ordinary circumstances there would have been great excitement and perhaps panic among the depositors, but in this case nothing of the kind took place. The decision to close the bank was reached on Sunday, and when the bank was opened next morning there were not more than one hundred and fifty persons outside the entrance. Both men and women were in line, and there was much bantering and good-natured talk among them. In half an hour after the doors were opened the sidewalk was clear, and in the immediate neighborhood there was nothing to indicate that anything unusual had happened. But when it came to a question of assessing the losses upon the other banks, the law did not work so smoothly. At the time of the failure the guaranty fund contained $380,000, of which $50,000 was in the defunct bank, and by levies the fund was increased to $693,000. The State Banking Board apparently did not have enough funds to pay all claims as rapidly as they were presented, and it adopted the policy of paying first the local individual depositors who had small sums in the bank. Other State banks had reserve funds in the bank that failed, and they resented the idea that they must pay money in the form of a special assessment besides that already paid into the general guaranty fund before they could recover their own deposits. Although they ultimately paid an emergency levy of three-quarters of one per cent as a compromise instead of the two per cent levy demanded by the State Banking Board, the dissatisfied bankers declared their intention to organize in order that they might defend themselves in the courts against the State Banking Board if, in the future, other assessments seem excessive or unjust. It is now understood also that it is quite possible for an appeal to be taken to the Federal courts—which had formerly been regarded as impracticable. The question is now being asked with emphasis in Oklahoma, If the failure of a single bank in prosperous times so clouds the future of the guarantee of bank deposits, what would happen in times when money rates are high and public confidence low? It is conjectured that in a period of great financial strain a dozen banks, instead of one, might fail in the course of two or three months, and that the two or two and a half million dollars available for the guaranty fund might be less adequate for the control of the

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situation than was the $693,000 in the recent failure. A bank that would be crippled by delay in receiving its reserve deposit might topple if compelled to pay the two per cent before getting its reserve; and with a dozen insolvent banks, with numerous reserve patrons, the financial situation might become perilous. The most that can be said is that the State guarantee of deposits is still on trial in Oklahoma, and that the questions involved are serious and complicated.

THE SPANISH CRISIS

The resignation of the Conservative Ministry in Spain, headed by Premier Maura, was not unexpected, and was precipitated rather than caused by the excitement over the execution of Ferrer and the protests which are coming in from all parts of Europe. These protests express the opinion of two classes: the Radicals and Revolutionists, who are making the most of the death of a man of such prominence; and those who feel, without reference to Ferrer's guilt or innocence, that he did not receive a fair trial. The Cabinet which has just resigned had been in power since January, 1907, and followed no less than five Liberal Ministries, organized and turned out of office within the preceding eighteen months. Below the various issues on which these Ministries were overthrown lay the religious issue. The Roman Catholic clergy have managed to arouse the bitterest antagonism; and the hatred with which many Spaniards regard them is of an intensity which Americans can hardly understand. The accession of the Conservatives to power under Premier Maura was regarded as a victory for the Clericals, and evoked increasing bitterness of opposition from Liberals of all kinds. The misfortunes of the Spanish army in Morocco kindled a flame of resentment all over Spain, and, as readers of The Outlook will remember, evoked a feeling so intense that the country seemed to be on the verge of revolution. The demonstrations were put down with a strong hand, and then came the execution of Ferrer. The reopening of Parliament gave all parties in opposition—Liberals, Republicans, and Socialists—an opportunity of assailing the Government; and the opposition was brought to a head by a bitter speech of the Minister of the Interior, in which he declared that the Liberals, Republicans, and Socialists were unitedly endeavoring to pull down the throne. The report has gained currency, though it has not been authenticated, that King Alfonso bitterly reproached Premier Maura for not keeping him better informed about the feeling of the country and giving him an opportunity to exercise the royal prerogative in a pardon for Ferrer. In spite of the declaration of the Minister of the Interior that the Cabinet would not be driven out of power by threats of violence, it has been compelled to resign. A new Ministry has been formed, with Señor Moret, the Liberal leader, at its head; and while he has made no formal declaration of his policy, he has said that it will be conciliatory and that the Republicans and Socialists will support it in the belief that repression in Catalonia is to cease and that constitutional guarantees will be restored.

THE COERCION OF FINLAND

If the cable despatches are to be believed, Russia is on the point of occupying Finland with an army corps. The ultimate coercion of Finland is only too probable, but the rumor now put out is more likely to be an attempt by Russia to test international opinion than a positive announcement of immediate action. It will be remembered that when Russia was in difficulty, during and just after the war with Japan, the Russian Government abandoned its attempts to take away the autonomy of Finland, and virtually admitted the inviolability of Finland's "fundamental laws." When, after the Japanese War, the Government of the Czar had crushed the revolution at home and recovered confidence in its own strength, it began again the invasion of the rights of the Finns by declaring that Finland should bear its share of the military burdens of the Empire, either by furnishing troops for service outside the borders of Finland or by making a money payment; that in matters affecting the Empire at large, including Finland, the Finnish Diet was not entitled to exclusive legislative jurisdiction. The

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Finns did not admit the justice of either of these declarations, but, so far as the military burdens were concerned, were willing to compromise on a pecuniary contribution. Meanwhile the Government of the Czar continued to violate the "fundamental laws" of Finland and take away the rights of the Finns in many little ways, causing in the Grand Duchy a widespread feeling of indignation and apprehension. Thus matters stood until the early part of last summer, when the Czar appointed a "mixed commission" of Russians and Finns (the Russians having a majority) to consider the best method of enacting laws that related to Finland, but that affected also the interests of the whole Empire. This mixed commission held one meeting, but the differences of opinion between the Russians and the Finns as to fundamental questions were so great that they could not even come to a working compromise. They adjourned without doing anything whatever, but upon the understanding that they would reassemble some time this fall. About the same time that the mixed commissson was appointed, the Finns drew up a petition to the Czar in which they temperately discussed the whole Russo-Finnish case on its merits. This petition they forwarded through General Beckman, the Governor-General of Finland, who sent it to the Russian Council of Ministers. The latter has just transmitted it to the Czar with a recommendation that it be disapproved. Meanwhile the question of Imperial military burdens has come up again, and the Finns declare that in the present state of their finances they are unable to pay the amount that Russia demands. It is upon this state of affairs that Russia has threatened (if last week's despatches are to be trusted) to occupy Finland with the First Corps of the Russian Guard. If she does so, or even if she is merely now threatening to do so, the fact is indicative of an attitude toward Finland intolerable to the Finnish people and provocative of resistance.

CESARE LOMBROSO

As an authority on heredity, criminology, and insanity, Cesare Lombroso, who died in Turin last week, was acknowledged by his brother scientists the world over to be unsurpassed. His most famous book, "The Man of Genius," was translated into all important languages, and besides technical essays he put forth many discussions of social subjects, especially of those relating to the physical causes leading to criminology, the abnormalities of genius, and the effect of malnutrition on moral character. It must not be thought, however, that Lombroso was either a pessimist or a crass and unreasoning materialist. He took a warm interest in the political and social regeneration of mankind, and sacrificed governmental favor by adopting radical ideas which were classed as those of Socialism. His recent experiments in the field of spiritualism and his partial acceptance of the genuineness of the "phenomena" produced by Eusapia Palladino show that he was open-minded even to things which seemed directly to contradict his own theories. Many observers reject Palladino altogether as a cheat; others admit that she does cheat, but maintain that some of her performances cannot be explained as trickery; Lombroso, after several séances, declared: "I am filled with confusion and regret that I combated with so much persistence the possibility of the facts called spiritualistic. I say facts, because I am still opposed to the theory." Personally, Lombroso was an eccentric but kind-hearted man. An extremely interesting account of his peculiarities, family life, and characteristics has been furnished in the New York Evening Post by Mr. Felice Ferrero, of New York, a brother of the distinguished Roman historian Guglielmo Ferrero, who is Lombroso's son-in-law. Mr. Ferrero thus defines Lombroso's theory of crime: "It was to the effect that criminals were born, not made. Criminal instincts were not implanted by surroundings and environment, he held; they were caused by an hereditary taint. Therefore, he argued, of what use was it to imprison the thief and the murderer? Rather, they should be treated as diseased persons, being, indeed, victims of a strange mental illness, over which they had no control." It was in accordance with this belief that Lombroso declared the assassin of King Humbert an "irresponsible" who acted through political mania, and during imprisonment the assassin afterward de-

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veloped unquestioned acute insanity. No doubt there would be danger in pushing Lombroso's theory too far, but, as a writer in the London Lancet once pointed out, his propaganda had its salutary side, for in Italy "the conditions, physical and moral, which antagonize healthy and normal development, particularly among the poor, have prevailed long enough to produce a population in which crime multiplies itself out of all proportion to its manifestations in other Continental countries."

THE AMERICAN BOARD

The one hundredth annual meeting of the American Board of Commissioners for Foreign Missions drew to Minneapolis the usual concourse with an unusual enthusiasm. Fourteen years of grinding economy, cutting retrenchment, and frequent deficits closed with clearance from debt and a small credit balance. This result of a "Together Campaign" in behalf of the Congregational Missionary Societies illuminated the opening of the centennial year with the promise of enlarged operations from the beginning of the second century onward. The centennial of American missions at Boston next October, following the Ecumenical Missionary Conference at Edinburgh in June, may make 1910 a year to reckon from in the expansion of missionary enterprise. Plans for this are already on foot in various quarters. Congregationalists, among others, regard unification in benevolence as the need of the hour. A committee of one hundred is to promote a Congregational layman's campaign in the joint interest of home and foreign missions. For the fourteen colleges and twelve theological seminaries of the Board an endowment fund of two million dollars is called for. It is these and other schools that have been potent for awakening intelligence and the spirit of liberty in such countries as Turkey and Mexico. The proper equipment of such institutions, together with the rise of the cost of living in foreign lands, has been largely the cause of the pinched treasury. The enlarged opportunities of the widening field make reinforcements of men as imperative as supplies of money. Fifty positions are now waiting for the Board to find men and women to fill them as teachers, physicians, and ordained missionaries. Many churches in the home field find a similar scarcity, at least of qualified ministers. But it is doubtful whether a self-devoting life can anywhere be made to count for so much as in the non-Christian lands where a new life is astir and needs more light for right development. An occasion peculiarly touching at Minneapolis was the memorial meeting for the martyrs to the Moslem fury at Adana last April. At such cost American missions are seeking to guide the Turkish movement for constitutional government into ethical and religious channels.

BISHOP LLOYD

On Wednesday of last week, at Christ Church, Alexandria, Virginia, the Rev. Dr. Arthur Selden Lloyd was consecrated Bishop Coadjutor of Virginia. "At last he has succumbed!" exclaimed one of his admirers when informed that Dr. Lloyd had accepted the election. During recent years Dr. Lloyd has several times declined election to the bench of bishops, believing that the call to service as General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church was so compelling that he was not then prepared to lay it down even for the great opportunity for service in the episcopate. When, however, he had placed the Society in the relatively strong position which it now occupies, he felt that the summons from his home State, and to the specially large and arduous work there, was one which ought not to be resisted. It was peculiarly appropriate, therefore, that he should be consecrated in the same county in which he was born fifty-two years ago, and where he was educated at the Potomac Academy, and later at the Theological Seminary. His college training he had at the University of Virginia. He was, first of all, a country missionary, driving a circuit in northern Virginia and living on about three hundred dollars a year. He says that he has never been so well off as in those days! From that work he went to Farmville, a small town in southern Virginia, and was rector of a parish there for two years. Then he went to St. Luke's Church, Norfolk, and was

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there for fifteen years before coming to New York City as the General Secretary of the Board of Missions. During the decade in which he has been a missionary to the world Dr. Lloyd's work has been as unparochial as it has been effective. A man of singularly winning manner and of intellectual ability, a pulpit orator of fervency and force, and an administrator of singular wisdom, Dr. Lloyd's presence has been welcomed in churches all over this country and in many outside of it. It will be a misfortune if his episcopal duties prevent a continuance of the wide range of his pulpit activities, for few clergymen understand better than he how to influence congregations, no matter what their grade of education and culture. The secret of his success lies largely in his entire naturalness. He adopts the conversational form of address whenever possible; he discards notes, and speaks directly to the man or woman, and especially to the child, in front of him. He has been in great demand for Sunday-school occasions, it being a foregone conclusion that no child in his audience would become restive. The House of Bishops will receive a welcome accretion of vivacity, humanness, and profound spirituality.

COLGATE'S NEW PRESIDENT

Colgate University, at Hamilton, New York, beautifully situated, and doing high-class work, is the latest of the higher universities of learning to inaugurate a new President. Dr. Elmer Burritt Bryan was born in Ohio, studied at the Indiana State Normal School and at Indiana University, and later at Harvard and Clark Universities, and has had a long and varied experience as a teacher. He became principal of the Insular Normal Schools in the Philippine Islands in 1901, and General Superintendent of Education in the Islands, by appointment of President Taft, then Governor of the Philippines, in 1903. President Stryker, of Hamilton College, a near neighbor of Colgate, was the formal spokesman for the fraternity of colleges; and there were addresses on behalf of the alumni and the undergraduates. President Bryan's inaugural address was on "The Making of Men," and its most significant part was that which pointed out the fact that unrealized ideals have no saving power. Americans are constantly listening to addresses on ideals, and especially on college occasions, and there was timeliness as well as sound sense in Dr. Bryan's emphasis on the necessity of substituting realized for unrealized ideals. There was also a sound note struck in the declaration that the only real power is self-made power, and that there is but one highway open to a man who has as his goal the abundance of life, and that is "persistent, consistent, and intelligent application to something which is worth while." At a time when so many colleges are beginning seriously to ask the question whether an intellectual atmosphere cannot be brought back and habits of work enforced upon a greater number of students, and a small number of colleges are practically answering that question, Dr. Bryan's words were wisely chosen. The attempt to rebuild the royal road to power is the most encouraging fact in contemporary college life. The closing paragraph in Dr. Bryan's address sums up briefly its drift and significance:

> I have discussed all too inadequately the making of men under three headings—the aim or motive, the method, and the means. The aim should be human wealth, the abundant life; the method whereby human wealth in any form is to be attained is consistent, intelligent application; and the means are sufficient material equipment to meet all of the physical needs of the students, and a moral and religious atmosphere or environment such as to stimulate the students to their highest spiritual possibilities.

COLLEGE MEN AND PRACTICAL POLITICS

The terrible epithet "academic" is the favorite weapon hurled by the "practical" politician at the man who is trying to make things better in the field of public affairs. Young men often try to put into practice in political life some of the theories and some of the ideals which they have absorbed in college. As often they find themselves sneered at as academic thinkers and impractical theorists. Doubtless the gibe is not without point. You can no more learn to run a government from books than you can learn to run a bank from books or to run an engine from lectures. So a group of young men in American colleges are

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trying to make their "academic" training in politics and the methods of government more "practical." The Intercollegiate Civic League was founded four years ago with the object of bringing home to college men the responsibilities of citizenship and giving them some practical knowledge of politics. It now includes thirty-two clubs scattered over the country from Michigan to Louisiana, from Rhode Island to California. The clubs are not all organized along the same lines. In some the membership is restricted, in some it is open. The advantage of restricted membership is that it attracts to the club the best type of men and enables the officers to exact real work from them. At Yale, where the membership is limited to seventy, or at Northwestern, where it is limited to thirty, students feel that it is a distinction to be admitted. The Harvard club will admit only those who have actively participated in politics, and demands the resignation of any member absent from three meetings during the year. But even where the membership is limited meetings are occasionally thrown open to all the student body. Activities vary. Among all the clubs it is customary to have addresses from men who have gained experience in public life. But listening to speeches is not always enough to kindle a permanent enthusiasm and impart a lasting vigor to the club. At Williams committees were appointed to inquire into the questions of student suffrage, town improvements, ventilation, fire-escapes, and child labor. The Williams Committee on Child Labor went through twenty-six mills. After examining the law, the undergraduate investigators took photographs of children coming from work, got their ages from the mill superintendent and compared them with the ages furnished by the school superintendent and parents. The results were interesting, and the National Committee on Child Labor suggested the publication of the report and its distribution through New England. These practical investigations had a remarkable effect in increasing the membership and efficiency of the club. They brought the students into actual touch with the circumstances of their social and economic environment, with those sets of facts with which it is the real function of politics to deal. The citizens of North Adams, embarking on a reform campaign in the autumn of 1908, called for the help of the club. In the larger cities independent work is not so easy. The student feels his inexperience, the futility of his inquiries; he feels the need of guidance and direction. The Civic Club at Western Reserve has met this difficulty by allying itself with the Municipal Association of Cleveland. The League attaches great importance to active political work. Every effort is made to get the students to understand the working of the election laws. All over the country the clubs are urging their members and others outside the club to take some part in the fall elections. The appeal has been made with particular force in and about New York. Men of all political faiths in the universities and colleges of New York and at Yale and Princeton have offered themselves as watchers at the polls. This helps to keep the elections clean; and, what is more important, it gives the men who volunteer an insight into things which could be learned in no other way. Towards the close of the academic year an effort is made to reach the men who are graduating from all the leading law schools and the colleges where civic clubs are established and to persuade them to identify themselves with the local organization of their party or with some reform organization in their new homes. There is one aspect of the work of the League which is to be pushed with particular earnestness in the future. The more important colleges will be urged to place on their curricula more adequate and more practical courses on the subject of American politics. The movement represented by the League is an admirable one. Politics needs young men with ideals, made efficient by practical knowledge and experience.

MISS SOPHIE JEWETT

The death of Miss Sophie Jewett, a writer of distinction and a Professor of English Literature in Wellesley College, brings a keen sense of loss. She was teacher, scholar, and poet—a wise counselor a master of detail and of technique,

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interpreter of literature, and writer of beautiful verse. Miss Jewett's first published poem appeared in The Christian Union, and her last poem, "To Catherine Breshkovsky in the Fortress of Peter and Paul," was printed in The Outlook of October 13, two days after her death. Other poems in the intervening years have been published in The Outlook. Of these the best known is the ode "To a Dead Poet," published in 1905, beginning with the lines—

"Unchanged, serene, the Roman sky
Watches where Shelley's ashes lie;
. . . . . .
Yet, somewhere, Shelley's spirit hears,
Indignant, sorrowful, elate,
The story of the Narva gate;
And, somewhere, Shelley's eyes look forth
On that white city in the North,
Beholding how the snow lies red
With blood of her most holy dead."

Miss Jewett brought out in 1896 a little volume, "The Pilgrim and Other Poems." Her later poems are known to readers of Scribner's Magazine and of other periodicals. An exquisite story of the life of Saint Francis of Assisi, "God's Troubadour," appeared in The Churchman in 1903, and is soon to be brought out in book form. It bears witness to the happy months which Miss Jewett spent among the hill towns of Umbria. The tangible results of Miss Jewett's scholarship are the critical introduction and notes to an edition of "The Holy Grail;" a close and beautiful rendering of "The Pearl" from middle English into modern English verse, after the original intricate meters; and a collection of transcriptions and translations, as yet unpublished, of ballads of various Romance languages and dialects. It is easy to speak of Miss Jewett's art and of her scholarship, but those who knew her will not find it easy to convey in words their impression of her vivid charm, her illuminating humor, her exquisite taste, her truthfulness, intellectual and moral, and her quick and deep sympathies.

THE FOURTH ESTATE

Probably no more realistic presentation of the inside working of a daily newspaper has ever been given on the stage than is shown in the play called "The Fourth Estate," now being given at Wallack's Theater in New York City. The atmosphere of the editorial department, with its thirst for "features," its bohemian good fellowship combined with strict discipline, its cynical indifference to human suffering except as it furnishes a news asset, its sharp and slangy professional talk, its quick and accurate decisions like those of a battlefield, are almost too faithfully reproduced. The mechanical side of the work is also seen in a stirring exhibition of the composing-room of the big daily at the hour of going to press. The battery of linotypes in action, the busy "make-ups," the hurrying "ad men," the tense activity of editors, printers, and stereotypers, combine to make a scene of the most vivid realism. The plot of the play is not, in all its details, as convincing as its setting. An able and enterprising young reporter has unearthed the rascality of a venal judge. His story is printed in the paper, and the judge's daughter (the reporter's fiancée) demands a retraction from her lover. The young reformer, imbued with the stern and seemingly somewhat anachronistic conscientiousness of a Puritan, refuses, and the lovers part. Next the advertising department brings pressure to bear upon the paper, and to this influence the reporter is finally reluctantly sacrificed. A new owner of the paper, however, risen from the ranks of labor, comes along opportunely and reinstates the discharged man and promotes him to be managing editor. The play then goes on to show the insidious influences that conspire to suppress or color the truth in a newspaper—the social ambitions of the owner's family, his own susceptibility to delicate attentions on the part of the influential people whom he now meets, the growing conservatism of wealth and experience, the necessity of compromising conflicting interests. The climax of dramatic situation is perhaps in the scene in which the corrupt judge is photographed by flashlight in the act of bribing the editor. Despite a somewhat weak ending, in which the powers of influence prevail and the exposé of the judge is cut out of the paper at the critical moment, the play is a strong one and contains many effective situations, serious, humorous, and sentimental. It may not win a wide popularity, for it affronts certain elements of

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"society," making up a large proportion of theater-goers, who disapprove of the presentation of the rôle of a corrupt judge. The reputation of the Federal judiciary, however, it is needless to say, is so high that it ought easily to withstand the presentation on the stage of the possible venality of a single judge as portrayed in "The Fourth Estate." The interest of the play-going public in the technical side of newspaper-making may not be very great, but the thoughtful observer of American life, the student of present-day problems, and those who appreciate the play-writing that brings current life before us as a kind of sociological revelation, will find this play (the authors of which are Joseph Medill Patterson and Harriet Ford) of absorbing interest.

FEATS OF THE AIR

Aerial achievements do not flag. It is only three months since Bleriot flew across the English Channel. Three weeks ago Wilbur Wright navigated his aeroplane from Governor's Island in New York Harbor ten miles up the Hudson to Grant's Tomb and back, alighting on the spot he started from almost before the onlookers could realize that he was gone. Now Count de Lambert, a pupil of the Wright brothers, who uses one of their machines, has made a flight which has the same qualities of picturesqueness and sentimental appeal that marked the two other feats. Record-breaking flights round and round an aerodrome or over a measured course are all very well. But when a man sets out for a given goal, and goes there 'cross country, regardless of whether he is over towns, forests, rivers, or the sea, the exploit arouses the imagination and sets the blood stirring as no formal trial could ever do. Count de Lambert, taking part with a Wright aeroplane in the aviation meet at Juvisy, France, suddenly sailed away out of the inclosure and disappeared toward the north. That way lies Paris, fifteen miles away. Half an hour later passers along the quays of the Seine discovered a strange bird sailing at tremendous speed through the sky from the south. Steadily it passed over the city, watched by gathering thousands, to the Champ de Mars. In a broad curve it circled the Eiffel Tower, three hundred feet about its thousand-foot-high head, and raced back whence it had come. Less than thirty minutes later the crowds in the aerodrome, who had meanwhile learned the well-concealed plan of the Count, saw the plane appear a couple of miles away, swiftly approach, circle the track a couple of times, and drop lightly to earth. The voyage had been made without stop, mishap, or untoward happening. The thirty miles were made in less than fifty minutes, and at an unusual height. When he circled the Eiffel Tower, the Count was nearly as high as any man had ever been in an aeroplane. His flight sticks in another peg along the way toward the ultimate conquest of the air. Already Bleriot, the Wrights, de Lambert, and their rivals have done vastly more than the world would have believed possible a very, very few years ago. To predict the limits to which they will go would be a bold undertaking. Last week also another aerial exploit of a different kind was brought about on the other side of the world. The Great Northern steamship Minnesota, sailing from Seattle to Yokohama, was in communication by wireless with one city or the other every night during the voyage. She exchanged messages with the Seattle station over a distance of 3,628 miles. This establishes a new record for wireless communication between ship and shore. In fact, the distance is greater than that between Nova Scotia and the Irish coast, between which messages are occasionally sent by the use of high-powered apparatus and high towers. The Minnesota's feat is apparently unequaled; it is certainly remarkable.

A WONDERFUL BOY

The admission of William James Sidis as a special student at Harvard University at the age of eleven is interesting for two reasons: first, he is probably the youngest student ever accepted by Harvard; and, in the second place, it is claimed by his father, Dr. Boris Sidis, an eminent psychopathologist, or medical psychologist, that the boy's remarkable mental development—sufficiently indicated by the fact that he is specializing at

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Harvard in the study of quaternions, one of the highest forms of higher mathematics—is the result not of innate talent so much as of the training he has received. According to Dr. Sidis, the prevailing theories and methods of education tend to impede rather than assist mental development. He believes that education, for one thing, usually begins too late in the child's life; that the proper time to begin is as soon as the child shows an active interest in his environment. This will not, in his opinion, necessarily involve any "forcing" process, for the reason that the human mind, even in early infancy, is easily capable of enduring a far greater strain than is usually put upon it. In fact, he believes that the reason men do not more frequently make use of their "hidden energies"—to quote Professor James's striking phrase—is simply because they have not been trained to make use of them. And he further insists that children may be trained, and ought to be trained, to take as much pleasure in the acquisition of knowledge as in the playing of games. These views have been put into practice in the education of his son. By methods which we cannot undertake to describe here, the boy was taught to spell and read before he was three. Before he was five he could not only write but also use the typewriter with, it is said, considerable dexterity, and he was beginning, on his own initiative, to display an intelligent interest in subjects that do not commonly make any appeal to the mind of a child. At six years of age he entered a grammar school, passing through seven grades in six months. At eight he was a pupil in the Brookline High School, where he especially distinguished himself in mathematics, in which he has ever since excelled. He is far advanced in the study of geometry, has studied differential and integral calculus, and is even said to have ventured into the intricacies of speculative mathematics, developing strikingly original ideas with respect to the hypothetical "fourth dimension." He is also credited with proficiency in numerous other studies, particularly history, astronomy, and languages. Nor, according to those who know him well, does he seem to have suffered in health through his devotion to learning. He is described as a sturdy, robust-looking boy, physically as well as mentally active. Altogether, he would seem to present a problem to the educator, and it is quite possible that the theories propounded by his father may yet have to be reckoned with. On the other hand, inherited characteristics may have played a larger part in his development than his father believes; it would not be safe to draw too broad inferences from a single case.

THE AUTHORITY OF THE EXECUTIVE

An important difference between the Roosevelt and the Taft Administration has been thus stated by a shrewd observer of public life at Washington: "When a desirable course of action was proposed to the Roosevelt Administration, the proposal was met with the question, 'Is there any law against it?' 'No!' 'Then go ahead and do it.' If it is proposed to the Taft Administration, the proposal is met by the question, 'Is there any law for it?' 'No!' 'Then we must ask Congress for a law.'"

That this somewhat dramatically interprets a real difference between the two Administrations we do not doubt—a difference partly in temperament, partly in principle. In so far as it is temperamental, it is incapable of definition. It can only be said that one Administration is more eager, the other more cautious; one puts greater emphasis on results, the other on methods; one is impatient to achieve, the other waits to consider; one assumes authority if it has not been denied, the other assumes no authority until it has been granted; one is Napoleonic, the other Fabian; one is militant, the other legal; both seek the same end, both are progressive, both approve the proverb, "Make haste slowly," but one lays the emphasis on "haste," the other on "slowly;" the danger in the one temperament is too great expedition, the danger in the other disastrous delay. When the question is, Shall the public welfare or private interests take precedence? the dangers in delay are not inconsiderable.

The difference in principle may be somewhat more accurately defined.

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We may hold that the Congress is the sole representative of the people, and that the Executive Department has nothing to do but to carry out the will of the people as it is expressed by the Acts of the Congress. Or we may hold that the Executive is equally with the Congress the representative of the people, and is empowered to exercise for the people all the functions that in free, popular government are exercised by the Executive Department. In the one case the Congress is the servant of the people, and the Executive is the servant of the Congress. In the other case both are servants of the people, with commensurate powers, so that the Executive is no more dependent on the Congress for authority to perform its legitimate executive functions than the Congress is dependent on the Executive for authority to perform its legitimate legislative functions.

The distinction may be made clear to our readers by a historical parallel.

The Constitution of the United States provides for a Judicial, an Executive, and a Legislative Department. It left the Congress to organize the Judicial Department, and the Congress has done so. The Federal courts, though called for by the Constitution, were organized by the Congress. But, having been organized, they are independent of the Congress. They have a right to exercise all the functions which, historically, in a free Commonwealth belong to the courts. They are even, in some respects, superior to the Congress. For they can, and sometimes do, declare that the Congress has exceeded its Constitutional powers in enacting certain legislation, in which case that legislation is set aside as unconstitutional and void. And this power of the courts to set aside the legislation of the Congress which organized them, though at first resisted, is now universally acquiesced in. The Outlook holds that, in a somewhat analogous manner, the Executive is authorized to exercise all the functions which in free constitutional governments belong to the Executive Department. It is not confined to doing those things which the Congress has authorized it to do. Its authority is not derived from the Congress. It is derived from the same source from which the Congress derives its authority—the people. It may do without authority from the Congress whatever the principles and usages of free governments allow the Executive Department to do, unless it is prohibited by the Constitution, or by the explicit provisions or the necessary implications of Congressional legislation. How far the Congress can go in limiting the powers of the Judiciary—whether, for example, it can prohibit the courts from issuing injunctions—is a question on which Constitutional lawyers are not agreed. How far the Congress can go in limiting by legislation the powers of the Executive we do not here discuss. It is enough to affirm that the Executive need not wait for a law of the Congress in order to take such executive action as is called for by the public interest and is not prohibited by the Constitution or by law.

We are here attempting to define a principle rather than to defend it. But there are certain fundamental facts which appear to us to sustain the principle that the Executive is not dependent on legislation for its authority. The facts are such as these: The Constitution which creates the Congress creates also the Judicial and Executive Departments; the Judicial Department continually exercises in the public interest authority not specifically conferred by any explicit legislation; it is difficult to see why the Executive Department, deriving its authority through the same instrument, should not act upon the same principle. The Chief Executive is elected by the people and is responsible to the people; he is not, as in England, dependent upon the legislative body, responsible to the legislative body, nor chosen directly or indirectly by the legislative body; he is no longer even nominated by a Congressional caucus. There is therefore little ground to claim that he must look to the legislative body for authority to act.

This question, whether the Executive may do whatever the Congress has not prohibited or only what the Congress has authorized, is not an abstract one, of interest only to the Constitutional lawyer. It is a very practical one, and of immediate and pressing interest to all the people of the United States. They are the owners of large landed estates, including great forests, large mining tracts, and valuable water powers. These estates

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are held in trust for them by the Secretary of the Interior. If we are right in the view here taken, the Secretary of the Interior has authority, in protecting the interests of the people in these estates, to do whatever any trustee might do to protect the interests of his ward. He is not bound to wait for any special authority from the Congress. He may retain possession of these estates for the benefit of the people until and unless the Congress by definite action requires him to dispose of them to private owners. If he acts upon this principle, the public interests in the public's lands will be safe. For while the inertia of the Congress might prevent it from taking any affirmative action to guard those interests against spoliation, it is reasonably certain that, with public attention focused upon this question, the Congress will not by affirmative legislation dispose of these estates belonging to its constituents without some provision for protecting their rights and safeguarding their interests.

THE NEW YORK CAMPAIGN
THE REAL OWNER

If a man wished to become the virtual owner of a great city like New York, he would not need to secure title to all the real estate in the city; he would need only to own the various means by which the people of the city and their supplies are transported. On those means of transportation the city is absolutely dependent. If one man could own all these channels of transit, he would be the despot of New York. Conversely, if the people of New York wish to own their own city, they will take and keep in their own hands the final control—that is, the real ownership—of the means of conveyance. Though no one man can very well thus become a despot, a group of men or a class of men virtually can. To the degree, therefore, that the people of the city allow the control of transportation to pass out of their hands, to that degree they lose their liberty. This is the substance of the subway issue as it has appeared in New York; this is the substance of the traction issue in whatever city and with whatever form it has appeared.

That it may be perfectly clear, let us look at the principle as it might be presented in a very simple form. A company of men, let us suppose, build a great office building. It towers into the air thirty stories high. It is situated at the very center of business activity. It is equipped with the most convenient devices. Its rooms are commodious, well lighted, heated, and ventilated. One thing only is lacking—an elevator. There is space left, however, for several elevators. The owners, having spent a great deal of money on the rest of the building, decide to allow the superintendent of the building to dispose of that space. So the superintendent, being astute, makes a bargain, to his own advantage, with a concern to build and operate an elevator, and gives leave to that concern to own the elevator and charge for its use. The elevator concern charges all that the traffic will bear, and that means taking for itself practically all the profit from the rent of the offices in the upper stories. The nominal ownership remains where it was, but the real ownership is transferred to the elevator concern. The nominal owners and their tenants still have the use of the stairways free of charge!

The island of Manhattan is like a sky-scraping structure which has been laid on its side. The owners and tenants live in the upper stories and carry on their business on or near the ground floor. The elevators that carry them to and fro are the surface, elevated, and underground lines. For a long term of years, with a few exceptions, the superintendent of this structure has been Tammany Hall. For a generation the owners have been crowded and cramped in the elevators and have cried out for more accommodation. The poorer among them have been forced to live packed together and almost suffocated at the lower part. In the meantime one line, the elevated, has been highly profitable; another line, the surface system, has brought huge returns and has in part gone into bankruptcy only because its full treasury attracted looters; and the third, the subway, is already proving to be an enormously valuable piece of property. Of these three lines, only one, the subway, belongs to the owners of the city. That it does belong

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to them is due to the action of some of the owners who outwitted Superintendent Tammany. Other structures—Brooklyn, Queens, Richmond—are close at hand, but are either in similar condition or are more meagerly supplied.

During these years the people of the city have learned at least one lesson. They have learned that the owners of a building had better own its elevators—in other words, that the city had better own its own transportation lines; and it has made a beginning by owning its subway. Consequently, in the present campaign each of the three candidates for the Mayoralty stands on a platform that declares in favor of municipal ownership.

Even if, however, the owners of the building should own the elevators, that ownership would be of little real value if those who profited by the operation of the elevators should dictate the terms on which the owners might build new ones. On the other hand, since the cost of running those elevators is ultimately borne by the owners of the building, it matters little how that cost is distributed among those who use the elevators, provided the profit that accrues from the existence of the elevators comes to the owners of the building. So there remains yet before the city a double problem: first, how shall the city secure new lines of transportation? and, second, how shall it pay for them without putting itself in the power of men who are willing to make a profit out of the city's necessity?

The answer to that problem is given in the proposed amendment to the State Constitution which the people of the State are asked to accept. At present the State Constitution forbids New York City to incur a debt beyond ten per cent of the city's assessed valuation. This, of course, is intended to prevent the city from accumulating liabilities which it cannot meet. A transportation line which pays a profit to its owner is not counted among the owner's liabilities, but among his assets; and this is true whether the owner is an individual, a corporation, or a city. The proposed amendment is simply a recognition of that fact. It allows, in brief, the city to exclude from the list of its liabilities, which must not pass beyond the debt limit, the bonds which have been issued on behalf of a piece of property as soon as that property produces an income. Naturally, those people who are financially interested in reducing the number of competitors of present transportation lines are vigorously opposed to this amendment. The people of New York City, however, and all who wish to see the people of that city a free people, ought to be in its favor. If that amendment is accepted by popular vote at the polls on the second day of November, New York City will no longer be subject to the selfish or philanthropic interest of any combination of capitalists.

There yet remains to be stated the greatest issue in this transportation question which is before the people of New York City: How shall the people deal with that organization that has been for years in the office of superintendent of their structure? If the owners of that supposed office building discovered that their superintendent had been in partnership with the concerns that through the operation of their elevators had been robbing them of their rightful dividends, what should we expect them to do? At the least we should be certain that they would discharge him. We should not expect them to be impressed very greatly if he should offer them a clam-bake, or an excursion down the harbor, or a turkey for each family, or jobs as elevator boys for some of the owners' indigent relatives. We should not expect them to be diverted from their demand for an accounting by a speech from him on the glories of the building, the elegance of its marble staircases, the sumptuous character of its furnishings, and the fine view from the top story. We should not expect them to be made soft-headed as well as soft-hearted by any pleading that such a demand was a slander upon the building and a reproach to themselves.

Tammany's alliance with private concerns that have checked the public will for the sake of maintaining special privilege, and even with looters of the city, has been notorious. Despite the good men in Tammany Hall, the organization, as an organization, has been faithless to the owners of the city. And now it offers its services to the city once more. Will the voters be satisfied with the answer

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that Tammany leaders have, out of their profits, given turkeys and clam-bakes and excursions to the poor? Will they be satisfied with the Tammany rhetoric, in speech and poster, on the glories of the city which Tammany has helped to loot? Will they hear with patience the Tammany candidate, Judge Gaynor, as he denounces as slander the demand of the owners of New York for an accounting from Tammany Hall and an explanation of its faithlessness?

If the voters of New York will clearly understand that whoever controls their transportation lines will control them, and will remember Tammany's record, they will turn Tammany out by electing Mr. Bannard and the rest of the Fusion ticket.

SOME ROMAN EXAMPLES

It is a misfortune that the word classic conveys to many people an impression of stiff and formal regularity; a classic is, so to speak, always on his good behavior; he is not a warm-blooded human being, but a kind of copy-book maxim written in large script across the page of history for educational purposes. The modern man thinks of the Greek and Roman writers he hears about as arid persons going through the world in togas and setting examples of good taste and sound learning. It is a further misfortune that our youth, as a rule, learn only enough about the early classic writers to hate their very names; in their experience the works of the tragedians and poets are so much grammar and vocabulary; the barrier of language which intervenes between their genius and the modern mind is rarely completely demolished. And it is the final misfortune of the older writers and peoples that their historians have too often stiffened them still further by the air of portentous solemnity with which they have treated them. To be scholarly, in the old view, was to be severe of aspect and solemn of spirit; the unlettered have seldom been permitted to see the smile on the face of wisdom.

Now and again a man has become a classical scholar and remained a human being, and has made his readers feel that the classics were not graven images set up for the worship of mankind, but men of like passions with themselves. Dr. Jowett was not imposed upon even by Plato, and reaped the reward of his temerity by domesticating the philosopher in the English language. In this country Dr. Gildersleeve made his Greek subjects so human that his students became intimate with them; as, in another field, Dr. Furness and Professor Lounsbury, daring to conceive of Shakespeare as a man, have made people free of the widest stretch of human nature in modern times.

Such a book as Professor Frank Frost Abbott's "Society and Politics in Ancient Rome" (Scribner) is not only delightful reading but brings the Romans within reach of our human sympathies. The average man who has a bowing acquaintance with Rome thinks of it as a city of orators, soldiers, road-builders, consuls, and conscript fathers, brought into existence for educational purposes and, chiefly, to furnish material for the making of text-books. Professor Abbott looks at the Romans from another point of view, and makes us aware that we are dealing with our fellow-men when we look at the inscriptions on the tombs. Those who know their Aristophanes or Lucian at first hand, or who have read their way past the barrier of language into the mind of Horace and Virgil and even of Lucretius, have long been aware that the Romans were children of the earth, and those who have some knowledge of Martial's epigrams have discovered that their humanity was of an extremely human type.

In this book from the hand of an accomplished Princeton teacher the twentieth-century American comes into every-day relations with the Romans in their streets and homes, and discovers that some disheartening aspects of society which he has assumed to be modern are of ancient date. When Professor Abbott travels from New York to Princeton, he passes through long lines of cows, tobacco-pouches, whisky-bottles, suspenders, and golden promises of health, happiness, and wealth through the eating of various breakfast foods. Most travelers find in these the evidences of a brutal commercialism; the man who knows his Romans knows that they are a classical survival.

In a way the highway advertising in

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Pompeii was more offensive than the contemporary outbreak of bad taste in public appeals; in Pompeii the advertisements were put on the walls of private houses, and even on the tombs! We have not yet put our cemeteries to this use. Professor Abbott reprints some of these announcements, largely of a political character, indicating, as one would expect, that Pompeii, being a city in which vice was reduced to a science, had a Tammany Hall of its own, and there were people in the town in revolt against the desecration. On one wall an indignant citizen put his disgust in words which still survive: "I wonder, O wall, that you have not fallen in ruins from supporting the tiresome productions of so many writers." On a monument not far from Rome this prayer of a righteous man was found: "Bill-poster, I beg you to pass this monument by. If any candidate's name shall have been painted upon it, may he suffer defeat and may he never win any office!" It is amusing to read the poster announcing that "the farmers nominate M. Cassellius Marcellus as ædile." Evidently there were Grangers before Kansas! It is encouraging to be assured in large letters of Q. Bruttius Balbus that "he will guard the treasury," and of a certain Julius Polybius that "he supplied good bread." We are reminded that there is nothing new under the sun by the declaration concerning a candidate that "ball-players support him."

Why "all the sleepy men nominate Vatia for ædile" it is probably too late to discover. The announcements that "the petty thieves propose Vatia for the ædileship" and that "all the late drinkers" join in the nomination differ from certain contemporary nominations only in their commendable frankness. Professor Abbott thinks that possibly Vatia stood for "a wide-open town." The probabilities are that he was a Tammany candidate of Pompeii. The Tammany suggestion is further fortified by the warnings directed against bribery, illegal means of securing votes, and also by the announcement that Rufinus is asked to vote for Secundus and Secundus will vote for him. It is quite clear that the municipal politics of Pompeii were distinctly up to date.

Among other interesting phases of Roman life which Professor Abbott presents at close range is the position of women in public affairs. Englishmen may be consoled by the knowledge that the Romans had their troubles two thousand years ago, and that the Suffragette is not a modern monstrosity. After the battle of Cannæ, when Rome had to call out the last reserve resources, a law was passed forbidding any woman to wear a particolored garment or to ride in a chariot except for religious purposes. Later, when prosperity had returned and the Roman women very naturally wished to resume their finery and to drive about in their chariots, they persuaded two of the tribunes to propose a repeal of the law, and used other methods so violent that Livy declared that the matrons were kept at home neither by persuasion, modesty, nor the authority of their husbands. They blocked up all the approaches to the Forum, importuning men to vote for the restoration of their rights. Cato was the leader of the party opposed to them, and used the most ungallant language concerning their audacious attempt to interfere with politics; and he sums up his remonstrance in the sentence, "As soon as they have begun to be your equals they will be your superiors!" American women have already attained that position without casting a ballot. The Roman women went so far as to organize the Conventus Matronarum, or the Little Senate, as it was called, holding meetings on the Quirinal and settling questions of dress, precedence, and the use of carriages. There appears to have been a good deal of frank talk with regard to women among the Romans; and Clodia, whose character had more aspects than could be wisely described in these columns, was called by Cælus "a three-cent Clytemnestra," a phrase which shows how real the Roman courage was, and also suggests the origin of the American slang use of "thirty cents" as a mark of low value. It would be unjust to Professor Abbott's admirable book to make these quotations from it without adding that it is a very interesting close-at-hand study of the human aspects of Rome, about which most moderns know nothing.

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THE LAKE MOHONK CONFERENCE

BY A STAFF CORRESPONDENT

"THINK of it, gentlemen, think of it!" The German who sat opposite me in the railway was becoming more and more excited as he drew toward his conclusion. He craned his head forward and shook his lean forefinger. His gutturals crackled and his sibilants hissed. "Think of it! The imperial city of New York, a city of nearly five million people, with its libraries, its museums, its concert halls, its art galleries, must first ask, 'What will Charley Murphy say?' That is your vaunted democracy." He rose to leave the train at the next station. There was a mocking smile on his face as he bowed. "Good by, gentlemen; I hope you may enjoy your government."

The train clattered on, and finally drew up at New Paltz. A score or so of us alighted in the dark and found our way to the waiting carriages. As we drove for an hour or more, first across the level and then slowly up the side of the Shawangunk Mountain range, not even the interesting tales that my seat-mate told of his experiences as a semi-official envoy in Japan and Sweden, not even the sight of the wide expanse of the Wallkill Valley we were leaving behind us to the southward, with the distant shifting lights of its many villages, not even the fresh, frosty air, could quite drive from my mind the depressing idea that that excitable German had told the truth. Was it so? Was that our vaunted democracy?

It was easy enough to say that it all depends on the point of view. If the object of government is to create a small and cultured class that should have its dignity preserved, its tastes satisfied, and its natural superiority made secure, democracy, after a hundred years in America, has failed. If, on the other hand, the object of government is to provide a chance for all the people to grow in the exercise of self-restraint, in the appreciation of true values, and in co-operation for the common good, perhaps something might be said in favor of democracy. It was easy enough to say that in general terms. The real answer came, however, during the next three days on the top of the Shawangunk range.

There, in his hotel at Lake Mohonk, Mr. Albert K. Smiley had gathered for the twenty-seventh time in annual conference a company of people. In the first years they came together as Friends of the Indians. Some of them were students of the Indian problem, with strong convictions as to principles, but without experience in practice; others were administrators, rich in knowledge of Indian ways and Indian conditions, but perplexed for want of a goal to which they could move. As a result of free discussion, the clash of opinion against experience, they unanimously reached certain definite conclusions. It is not unfair to say that this annual conference has become an important branch of the United States Government. It has no recognition in law, but it has formulated the policy which the Government is now pursuing.

When other peoples besides the Indians —the people of Hawaii, of the Philippines, of Porto Rico—became dependent upon the United States, the Conference saw that there was no need of establishing a new principle, but that there was need of studying the application of the same principle to new conditions. For a decade, therefore, the autumnal meeting has been known as the Lake Mohonk Conference of Friends of the Indians and Other Dependent Peoples.

If that mentally inflamed German could have joined the two hundred guests of Mr. Smiley, he would have heard man after man tell how, not discouraged by results in the United States, the spirit of democracy is venturing among the Indian tribes and exploring the islands of the sea. Indeed, there is something in democracy not unlike a religious faith. It does not wait to conquer one territory before it reaches out toward another. It drives men out from their homes to live and work among aliens. It makes them regard obstacles, not as occasions for discouragement, but challenges to their ability. This

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was made plain by the addresses and discussions. For the most part, those who took active part in the Conference were men who had been hard at work at the practical problems of the government of dependent people. It is scarcely more than twenty years since the United States has seriously set to work to apply the principles of democracy to the Indian problem. It is scarcely more than ten years since it has undertaken the task of applying the principles of democracy to the colonial problem. Yet here was a group of men, a surprising proportion of them apparently under forty years of age, who were as distinctively expert in the government of dependent peoples as if such government had been an American tradition for generations. Some of them were officials in the Indian service, some of them were officials in the Philippine government and in the government of Porto Rico.

These men had one common message. It was expressed in different forms; but it may be virtually summarized in this way: America is committed to democracy. In governing dependent peoples it must have in view a single object—the development in those people of the power of self-government. Just because it believes in self-government it must offer to these people not the mere form of self-government, but the reality. Self-government is not a formula to be learned by rote; it is not a privilege to be granted. It is a habit. America, therefore, in its government of dependent peoples cannot establish self-government by planting schools and paying teachers. It cannot establish self-government by passing a resolution or proclaiming a bill of rights or a charter or a constitution. It can establish self-government only by carrying on a course of training in character. Any person who attempts to convert these men to the American principles of democracy is wasting his time; for they have shown their faith in democracy by their works. They believe so thoroughly in the principle of self-government that they are determined they shall not knowingly be party to offering to any people the form of self-government without its substance.

There is one other matter on which these men, whose experiences in colonial government and views regarding particular problems are in many other respects various, agree. This is the supplementary duty of the United States, while training these peoples in self-government, to protect their health, educate their children, and develop among them conditions of economic freedom.

With regard to the Indians, the United States Government has decided and entered upon a definite programme for the establishment of self-government. This is the breaking up of the tribal system and the absorption of the Indians, as individuals, into the body of American citizens. By this programme the Bureau of Indian Affairs is doomed to extinction. Mr. Robert G. Valentine, the Commissioner of Indian Affairs, made it clear, however, that the American people are not to regard the Indian problem as therefore solved. "It is possible," said he, "to do only two things with the Indians—to exterminate them or to make them into citizens. Whichever we choose should be done in the most business-like manner. If we choose extermination, we should do it suddenly, painlessly, and completely; but, instead of frankly engaging in that course, the country has set itself to make the Indians into citizens. It has no business to bungle this job as it is now doing, any more than, if the course of extermination were now to be decided on, it would have any business to bungle that." In order, therefore, to "escape a disgrace greater than any which has attended this Indian business yet," the American people, Mr. Valentine declared, must provide first for the health of the Indians, second for their schooling, and, third, for their industries. This means an adequate medical service to fight the diseases that are ravaging the Indians, good schools, and the efficient protection of the Indians' money and land. As to the latter, Mr. Valentine declared he had evidence of thieving from Indians that would make a highwayman blush. In order to secure to the Indians health, schooling, and industries, so that there may be Indians left to enjoy the citizenship for which we are preparing them, there is need, Mr. Valentine said, of legislation by Congress. What this legislation should be Mr. Valentine did not say; but it was clear that it involved at least more and better-paid inspectors and wider dis-

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cretion for the executive officer. Mr. Valentine introduced to the company some half-dozen officials, who told of the difficulties, the specific problems, and the evidences of progress they had encountered. In the evening the Vice-President of the United States, who as a member of Congress had been head of the Committee on Indian Affairs, and has therefore expert knowledge on the subject, indorsed Mr. Valentine with high praise, and reiterated his statement as to the need for further legislation. He furthermore took occasion to cite facts as to the advance which the Indians had made.

In the island dependencies the problem of self-government is a very different one; but it still is a problem of self-government. It was Professor Blakeslee, of Clark University, who stated that problem most comprehensively. The East, he declared, was passing, as Europe had passed, from absolutism to constitutionalism. The unrest seen in Japan, China, every Asiatic country, is seen also in the various dependencies. England, the greatest of all colonizing powers, has been carrying on its beneficent rule of its colonies on the principle of absolutism. The United States has begun its colonizing experience on a different principle—and one in accordance with the present stage of social evolution; it is the only Power which is taking any dependent people by the hand and leading them by the slow way to self-rule; it is the only nation which has established a race school in which the pupil can look toward graduation. And the greatest tribute to American success is that, after laughing at the United States for its Quixotism, England, within a short decade, is beginning to follow the American example.

What the American method is was told in one way and another by speaker after speaker from the Philippines, and from Porto Rico, and, finally, from Hawaii. The testimony was almost unanimous that, if there was any danger, it was that the United States, in both the Philippines and in Porto Rico, was pushing the political development too fast. Concerning the Philippines, testimony was given by men who had served there in the government, both civil and military; by two visitors there, both members of Congress, but radically different in opinion concerning the Philippine policy; and by a Filipino. The total effect of this testimony was decidedly encouraging; though it made clear that the road toward real self-government was a long one. Concerning Porto Rico, the testimony was given by General Davis, formerly Military Governor of the island; by the retiring Governor, Mr. Post; by Mr. Willoughby, formerly Treasurer, and Mr. Hartzell, formerly Secretary of State; and by Mr. Coll y Cuchi, member of the Porto Rican House of Delegates. The clever speech of Mr. Coll y Cuchi was naively disregardful of all practical considerations; but it revealed the state of mind which led to the action of the House of Delegates in recently attempting to paralyze the government in order to gain political advantage. The Porto Rican leaders are like the excitable German in regarding the end of government to be the maintenance of the dignity of one class of the people, not the welfare of the whole. Mr. Post, in conclusion, stated compactly the problem in that island. He was asked what he would recommend to bring about the necessary good feeling between Americans and Porto Ricans; and he answered: "Saint Paul's Epistle to the Corinthians. 'If I give my body to be burned, and have not love, it profiteth me nothing.'"

This, then, is our "vaunted democracy." We Americans have not yet learned the art of self-government. The German in the railway car was substantially right in his scornful rehearsal of our mistakes. And yet we believe in it; and when we find it our duty to carry on the government of other peoples, we cannot help setting before them self-government as the goal. We are yet pupils in school; but advanced pupils. We have learned some things. We have learned, for instance, not to be petulant when we cannot have our way just as we want it; we have learned to acquiesce in the will of the majority; we have learned to fight our battles, even with the worst public enemies, by constitutional means. And we are ready to say to any other people who at present need our protection: Here are the lessons we have learned; and there, beyond us both, are the lessons we must yet learn together. E. H. A.

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HOW THE UNITED STATES FOSTERS THE BLACK HAND

BY FRANK MARSHALL WHITE

THE assassination by the Mafia in a public square in Palermo, last March, of Lieutenant Joseph Petrosino, head of the Italian squad of the New York Police Department, while on a secret mission connected with the identification in the United States of Italian criminals, means something more than the violent taking off of a brave man and an efficient and loyal public servant, lamentable though the occurrence is in itself. No native-born American was ever a more ardent patriot than the chief of the Italian detectives. He considered himself under an eternal and illimitable debt of gratitude to his adopted country for the opportunities it had given him and so many others of his race, and it was primarily his burning indignation against those of his countrymen who come here for purposes of crime that made him so formidable a foe to the Italian malefactor. He may be said to have cherished personal enmity against every native of Italy who violated the laws of the United States.

Petrosino was the son of a tailor in Padua, in the province of Campania, Italy, where he was born forty-eight years ago, coming to New York with his parents when he was nine years of age. He studied in the public schools and sold newspapers and blacked boots out of school hours as a boy. He had worked as a tailor, as a clerk in a bank, and in the Department of Street Cleaning before he became a policeman. It was while he was in charge of one of the "dumping piers" on the Hudson River that Police Captain Williams (as he was then) marked Petrosino as a capable youth, and induced him to "join the force." His rise from patrolman to lieutenant was slow, but he had accomplished an immense amount of work before his death. Petrosino had a record of more convictions for murder than any other five men in the detective bureau, and yet he was a man of unusually kindly disposition. Fate had set him a stern task, and he did not shirk it, and it may be truthfully said that no man in the entire Police Department was more highly respected by those with whom he came in contact. No one knew better than Petrosino the fearful risk he ran when he ventured into the very home of the Mafia, and his doing so is an example of as splendid courage as a man is often called upon to exhibit.

Immigration from Italy into the United States during the last quarter of a century has brought here some of the best elements of our citizenship, sturdy and thrifty men and women who have asked naught but the opportunity to make their way by honest toil. To-day there are one and a half millions of the race in the country. Five hundred thousand of them are in New York—more than in any one city in Italy, with the single exception of Naples. There are 100,000 each in Boston and Philadelphia, 70,000 each in San Francisco and New Orleans, 60,000 in Chicago, 25,000 each in Denver and Pittsburgh, and 20,000 in Baltimore. In the smaller cities colonies numbering from 1,000 to 10,000 bring the number of urban Italians up to 1,000,000, and there are 500,000 Italian laborers distributed over the forty-six States, working in mines, quarries, and vineyards, and on railways, irrigation ditches, and farms.

Bringing with them to America no capital other than health and intelligence, with stout hearts and willing hands, these immigrants have thriven wonderfully. They are sending back to Italy every year $10,000,000 of savings (which goes partly into home investments, partly to the support of dependent parents and other relatives, and partly to bring relatives here), and to-day in New York City alone the estimated material value of the property in the Italian colonies is $120,000,000, aside from $100,000,000 invested by Italians in commerce, $50,000,000 in real estate, and $20,000,000 on deposit in the banks. Throughout the country

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the Italians have been equally prosperous. Of the $50,000,000 of value in importations from Italy into the United States during the last year, men of Italian birth are responsible for $40,000,000, and they are concerned in every department of internal trade and commerce, and engaged in every branch of productive labor.

This register of twenty-five years of achievement of the Italians in America—which it is doubtful if any other foreign nationality can equal—is all the more marvelous when the circumstance is taken into consideration that, owing to the preposterous inadequacy of our immigration laws, there have come with them through the gates (according to an estimate made a year ago by Lieutenant Petrosino, who was conceded to be more familiar with conditions among Italian criminals than any one else) something like 50,000 of the riffraff of the Italian prisons. There is no point throughout the length and breadth of the land, in the cities or the rural districts, under the shadows of police stations or in mountain fastnesses or the solitudes of fields and forests, where a few Italians are gathered together, that the banditti of the race have not fastened upon them. It is safe to say that there are not half a dozen Italian workingmen digging a ditch anywhere in the country to-day who are not paying tribute of their earnings to some scoundrel of their race. The poorer and the weaker are the greater sufferers, but it is doubtful if there is one honest Italian among all the hundreds of thousands who have come to the United States who has not at one time or another been despoiled by the ex-convicts of the Mafia and the Camorra, who compose what has come to be known as the Black Hand.

This aggregation of assassins, blackmailers, and thieves have piled up a record of crime in the United States unparalleled in the history of a civilized country in time of peace. Not only is the toll that has been taken in human life appalling in itself, but the fact that these thousands of criminals have been and are living upon the respectable Italians in the New World means a money loss to them that amounts to millions of dollars annually. Of a list of one hundred and twelve unsolved murder mysteries committed in New York since January 1, 1906, that was published in the World last July, fifty-four of the victims were Italians, and there have been approximately a score of murders each year for the last ten years in the Italian colonies of the city about which there is no mystery. If, still according to Petrosino's estimate of a year ago, only five thousand of the Italian ex-convicts are in New York, and the other five thousand have kept up the murder average, an idea may be had of the total butchery. Many of these murders have been among the criminals themselves, but the great majority of the victims are honest men who have refused to yield to extortion, or who have in other ways antagonized the Black Hand.

Of other crimes than murder on the part of Italian malefactors—highway robbery, the kidnapping of children, the dynamiting of shops and houses, the throwing of bombs, with every form of extortion and blackmail, in amounts ranging from pennies to thousands of dollars—few ever reach the courts or are heard of outside the Italian colonies.

Conditions in the United States could not have been better contrived for the Italian ex-convict driven from his native land by the rigorous punitive supervision of the police. Not only is he unknown to the authorities of law and order, but wherever he may go he finds himself among the southern Italians (it is estimated that something like eighty-five per cent of the total immigration from Italy is from Naples, Sicily, and Calabria), who are already familiar with the operation of the Mafia and the Camorra, of whose principles many of them were tolerant before those principles were applied to their undoing, and, what is more important than anything else, consider themselves bound by the *omerta*, or conspiracy of silence, and will never think of applying to the police for protection.

While there is little organization among the Italian desperadoes in the United States, the title of Black Hand, conferred upon them by the newspapers, gives them an advantage never before possessed by scattered lawbreakers, in that they are able to make their cruel demands upon ignorant victims in the name

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of what the latter believe to be a powerful society. Robert Louis Stevenson's whimsical description of the gangs of thieves that preyed upon nocturnal Paris three and a half centuries ago applies to the so-called Black Hand to-day—"independent malefactors, socially intimate, and occasionally joining together for some serious operation, just as modern stockjobbers form a syndicate for an important loan." So thoroughly has a great association of criminals, covering the entire country, been advertised, however, that the individual adventurer need only announce himself as an agent of the Black Hand to obtain the prestige of an organization whose membership is supposed to be in the tens of thousands.

It is time, however, that Americans should realize that the frequency of Italian names in our criminal news is not so much a proof of unfitness in the immigrant as of the failure of the machinery of American justice to give him the protection to which he is entitled. No further argument is needed to prove preposterous misgovernment on the part of the United States than is furnished by statistics of the Bureau of Immigration, which show that, while European criminals have been flocking into the country by thousands concurrently with the great wave of immigration from southeastern Europe since 1901, since that date and up to the first of the present year there have been less than one thousand stopped at the gates or deported from Ellis Island afterward. Of every fifty criminals who make the effort to enter the United States forty-nine are successful!

Responsibility for these conditions, whereby this country has become an arena in which foreign outlaws maintain a continuous reign of terror, lies primarily at the door of the National Legislature; while the failure of the Federal Government properly to co-operate with the police authorities, the refusal of representatives of the Italian Government to render adequate assistance in the deportation of Italian criminals, and, so far as New York City is concerned, the impudent inaction of the Board of Aldermen in the matter of a secret detective service, are contributory factors to the general demoralization.

Had Congress done its plain duty in checking the inroads of foreign ex-convicts when that sinister visitation began, the criminal annals of the United States would less resemble those of Europe in the Middle Ages. During the more than ten years that Italian desperadoes have been murdering, blackmailing, and robbing their fellow-countrymen in America, wrecking their houses and stores with dynamite, and kidnapping their children, our sapient legislators have been continually occupied with the question of immigration. The only measure to be enacted by Congress, however, tending in the slightest degree to mitigate the evil of a practically open door to the jailbirds of Europe, is the ridiculously inadequate one that went into effect July 1, 1907, whereby a foreign criminal may be deported if he is apprehended within three years of his arrival, the idea being, apparently, that if he is able to evade the police for that length of time he has the making of a valuable citizen.

At the same time that this law was passed Congress authorized the President, in his discretion, to call an international conference for the regulation of immigration, and created a commission, composed of three Senators, three Representatives, and two others to be appointed by the President, to make a comprehensive study of the subject with a particular view to the drawing up of a law that would keep alien malefactors out of the country. A year before the creation of this commission the late Senator Latimer, of South Carolina, had introduced a bill in the Senate for the regulation of immigration. This bill was founded on a report made two years before by Special Immigration Commissioner Marcus Braun, who had been appointed in 1903, at the instance of President Roosevelt, for the particular purpose of studying the situation in southeastern Europe, and had devoted many months to this mission.

Mr. Braun had recommended that the Government maintain abroad a secret service for the surveillance of undesirable immigration similar to that already existing in connection with the Treasury Department for the prevention of smuggling. Senator Latimer's bill provided for the enactment of a statute "requiring every alien desirous of entering the United

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States to produce at his landing a 'certificate of origin' from the United States Consul nearest to the place where such alien had resided for at least one year preceding the date of his departure or application for said certificate, such certificate to be issued only in the event that the respective United States Consuls receive satisfactory information respecting such alien from the secret service officials to be appointed, who should be held to make proper and extensive inquiries in every case where application for such certificate is made." It would be as easy for an honest man to secure one of these certificates as it would be difficult for an ex-convict to obtain one.

Nothing came of Senator Latimer's proposed measure, but its discussion in the Senate acquainted every member of Congress with the fearful conditions existing in the Italian colonies throughout the country, as the discussion of Mr. Braun's exhaustive reports did with conditions existing in southern Italy. Mr. Braun is a linguist, speaking the principal European languages and many dialects, and he has thus been able to play the detective and to acquire information that would be withheld from any one known to be an agent of the United States Government. However, no actual use was made of the information that Mr. Braun had secured during four years of service, and in the summer of 1907 the Congressional Commission went to Europe to obtain information at first hand with regard to the immigration of undesirable aliens. In the meantime Italian and other criminals were flocking into the country, and murder, blackmail, kidnapping, and robbery were as prevalent as ever in the Italian colonies. The Commission toured Europe and parts of Asia, returning in September, 1907, but, as it is considering the entire intricate question of immigration from both Europe and Asia and the territory on our northern and southern boundaries, it has not yet been able to report, and will not do so until the next session of Congress, some three years from the time it was created with the meeting of an emergency in view. During this period foreign criminals have been coming and will continue to come into the country, at Ellis Island, through Canada and Mexico, and as deserters from incoming ships from Mediterranean ports.

Congress having failed to meet the foreign criminal situation, one would naturally imagine that all other authorities would unite to take advantage of the three-year limit clause in the law of 1907, and deport every alien malefactor who could possibly be brought under its provisions. Incredible as it may appear, however, the Department of Commerce and Labor, of which the Bureau of Immigration is a part, and upon which devolves the duty of passing upon alien criminal suspects, has dealt leniently with the mediæval desperadoes of the Black Hand, criminals by heredity and environment, who are entirely beyond reform.

It was in prophetic mood that Thomas Bailey Aldrich wrote the lines:

"O Liberty, White Goddess! Is it well
To leave the gates unguarded? On thy breast
Fold sorrow's children, soothe the hurts of fate,
Lift the downtrodden; but with the hand of steel
Stay those who to thy sacred portals come
To waste the gift of freedom."

At Ellis Island sorrow's children are compelled to conform to the most rigid construction of the deportation law, the hurts of fate are fatal to the hopes of men and women attempting admission to the Land of Promise, and the downtrodden without visible means of support are returned whence they came, while, as we have seen, the hand of steel stays few of those who come to waste the gift of freedom.

Among the first of the foreign criminals arrested by Lieutenant Petrosino when the deportation law of 1907 went into effect were two brothers, Giovanni and Giuseppi Pelletieri, who had arrived in New York from Sicily the previous fall, the former under a sentence for felony in Italy, and the latter having only recently finished a prison term there. Petrosino had the criminal records of the Pelletieris from Italy, with the necessary proof that they had been in the country less than three years, as well as information connecting them with three murders and several other crimes since their arrival in New York. The brothers were arrested in July and sent before a board of special

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inquiry at Ellis Island, according to law, and Petrosino and his men appeared before this board, and, under oath, told what they knew about the prisoners. Giovanni Pelletieri, being wanted for imprisonment by the Italian Government, was deported. Giuseppi Pelletieri was set at liberty and allowed to return to his fellow-banditti in New York.

The next candidate for deportation was Giuseppi Stancopiano, who also came within the three-year limit, and had served four terms of imprisonment in Italy. He was also set at liberty. There were other similar cases at the time; but as, until the reorganization of the Detective Bureau under Commissioner Bingham, Petrosino carried the Italian police records "in his hat"—to quote one of the staff—it is impossible to ascertain just how many. Since the records have been kept, however, there had, up to last May, been set free at Ellis Island seven Italian ex-convicts whom the police had sent thither for deportation, who at the time of arrest were living criminal lives, and who, the police were morally certain, came within the three-year limit. Their records, obtained from the Italian Government, showed that one of them had served five prison sentences in Italy, two of them three terms each, another two terms, and the others one term each, for crimes ranging through murder, outrage, "a grievous crime," felonious assault, and "bodily injury," to petty larceny.

Under the regulations of the Department of Commerce and Labor, in the matter of passing upon the status of aliens suspected of being criminals the burden of proof is put upon the police. That is, the police are compelled to prove that an ex-convict has *not* been in the country three years, instead of the criminal being made to show that he *has* been here for that length of time. And this rule has prevented the police from taking action in many instances where they were morally certain that a criminal came within the three-year limit.

Another ruling of the Department of Commerce and Labor directly in favor of the criminal is that when a foreign ex-convict is sentenced for a crime committed here, the time he spends in prison is allowed in calculating his three years' residence in the country. A census of the prisons of the State shows that of 990 alien convicts, 319 have been convicted within the last three years, and that of these, 187 are Italian Black-handers who will have earned legal asylum in the United States by the time their terms have expired.

The most incomprehensible action of all on the part of the Department of Commerce and Labor with regard to foreign criminals, however, was in reference to the deportation of Enrico Alfano, the Camorra leader, who was wanted in Italy to answer for many heinous crimes. Alfano was captured in New York City in 1907, after the deportation law went into effect; and, while Italian police officers were on their way here to take him to Naples for trial, he was sent back to Havre, the port through which he came to this country. It was only by means of hurried negotiations with the French Government that the Italian Government was able to secure the desperado before he was set at liberty in France—in which event he would doubtless soon have been back in America.

Perhaps it may have been in retaliation for the action of our Government with regard to Alfano that the Italian Consul-General in New York, whom one would expect to do everything in his power to assist the police in securing the deportation of the criminals who are the scourge of his countrymen in the United States, has failed to exert himself to this end. The Consul-General, while willing to obtain the foreign records of Italians arrested for crimes committed here, or of those wanted for trial or punishment in Italy, refused, until after Petrosino's assassination, to procure any information as to the foreign record of Italians in this country who may have been criminals before coming here but were not "wanted" on any charge here or in Italy. Had the Consul-General given his assistance in these latter instances, many more dangerous criminals might have been returned whence they came.

There is every reason to apprehend an increase of Italian crime in America, and more particularly in New York, this winter. Not only has the unavenged murder of Petrosino been a source of vast encourage-

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ment to the ex-convicts of the Mafia and the Camorra on both sides of the water, but his death removes their most active and dangerous foe in the United States. With the general weakening of the morale of the New York City Police Department brought about by its surrender to the politicians, the Italian squad—which in the death of its former head lost fifty per cent of its potency—cannot fail to decrease in efficiency.

It is in the fall and winter months that the bulk of Italian crime is generally committed in the cities, but the miscreants have been more active during the last spring and summer than ever before during the same period. No better proof of their daring and effrontery need be afforded than is found in the fact that at the height of the universal indignation over the murder of Petrosino the ruffians who exulted in his death prevented by threats the Italian singers who had volunteered for the benefit performance to his widow and child at the Academy of Music from taking part, and that they murdered in cold blood a friend of the martyred detective who was attempting to raise a fund for Mrs. Petrosino and her little one.

There have been more than thirty deaths of their countrymen encompassed in New York City and the immediate vicinity by Italian criminals since the assassination of Petrosino. There has also been an increase of Black Hand crimes throughout the country, though to make anything like an accurate estimate of the extent of this increase a canvass of the States would be necessary.

During the ten years' reign of terror in the Italian colonies of America Congress might at any time have brought it to an abrupt ending. Our legislators were not confronted with an insoluble problem. The average town council might have solved it at a sitting. All that is now necessary to rid the United States finally and absolutely of alien malefactors is to adopt some such measure as that advocated by Mr. Braun as Special Immigration Commissioner, and with it an enactment providing for the deportation of *all* criminals from other countries who cannot show that they are living honest lives, whether they have been in the country three years or thirty. Petrosino used to say that, given such laws and authority to execute them, he would guarantee to eradicate the Black Hand from American soil in three months.

LOVE'S SWEET SISTER

BY MARIE HEMSTREET

Thank God for Love's sweet sister, Tenderness!—
  The gentle watcher in the wakeful night,
When pain, mysterious and measureless,
  Strikes quivering chords of anguish and affright;
The mate of little children and the friend
  Of all the patient, dear dumb beasts that are;
The priestess of the faithful to the end,
  The white-souled lady of the Morning Star;
The second self of mothers seeing deep
  Into the holiness of souls new-born;
The shrine where sinfulness and judgment reap
  The measure of fulfillment free from scorn.
Sweet, softly sandaled saint, abide with me!
Without thee Love were less than Love should be!

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HOW CAN AFRICA BE CIVILIZED?[1]

BY W. S. RAINSFORD

THE missionary represents the attempt of civilization to make good to the East African a tithe of its responsibility. Undoubtedly the present state of things in East Africa is bad. It would be far worse if it were not for the missionary. He is indeed a light in a dark land. And these lights are very far apart, and only feebly fed with the oil of reasonable and necessary support. Still they shine, and there is hope for the darkest places and problems in their shining.

Henry M. Stanley's expeditions in Africa had, speaking charitably, little of the missionary element about them. The natives called him "Breaker of Stones." His methods were often ruthless and bloody in the extreme. But when he outlined for Christian missions the course they should adopt in order to benefit the Waganda, his summing up of the situation and of what it required was admirable. He writes: "The practical Christian man who can teach the people how to become Christians; cure their diseases; construct dwellings; understand agriculture; turn his hand to anything—this is the man wanted. Tied to no church or sect; professing God and his Son; living a blameless life; inspired by liberal principles; with charity to all men and a devout faith in heaven, he must belong to no nation in particular, but to the entire white race." As a sketch of an ideal missionary for East Africa this could not, I think, be improved upon. It reveals in Mr. Stanley a prescience quite extraordinary, and the dreadful calamities that for so long overwhelmed the Uganda mission were just the inevitable results of the failure of modern missions to act on the common-sense rules he so clearly laid down.

The missionary comes to Africa profoundly ignorant of the real conditions awaiting him. He has had no training that fits him for the tremendous task he must take up. Mr. S., one of the ablest and most fully consecrated missionaries I ever met in my life, said to me: "They send me good fellows, trained at ——. They could conduct a Masai prayer-meeting admirably, I am sure, but they have no idea how to plow a bit of land, build a house, or take care of themselves, much less teach the ignorant and obstinate savage how to do these things." It reminded me of what Mackay of Uganda, perhaps the greatest missionary that ever labored there, wrote long before to England, when I was a young man. "Send us," he said, "not university men who know Latin and Greek, but healthy, Christian plowmen and blacksmiths—these are what we need in Uganda."

If Christian missions are not succeeding in East Africa, it is not because the missionaries themselves are lacking in ability or self-sacrifice. No braver or more consecrated men and women ever went forth to the doing of a thankless task than they. These men and women, who have left home and friends in order to bring life and hope and freedom to the oppressed and exploited people of the earth, have especially here, in this continent of death and loneliness, "not counted their lives dear unto themselves." None ever faced a more dangerous task than they. Few ever faced any task more bravely. But they have not succeeded as they should, and they will not succeed as they might, because to take what they bring, to do what they demand, to believe what they exact, is beyond the present power of the undeveloped East African's intelligence.

I greatly dislike to criticise the methods of these self-sacrificing men and women, who willingly give their all to save and uplift the black man, but I am forced to confess that to me the missionary plan of campaign seems mistaken in some important particulars. The native is not capable of benefiting by what is offered him; the offerer is not able, and sometimes not permitted, to offer anything else. Three things I would insist on:

First, the native is capable of under-

[1] In connection with this article the reader should see Dr. Rainstord's article "Can Africa be Civilized?" in The Outlook for October 16.—THE EDITORS.

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standing only the very simplest of religious ideas. Protestant and Roman Catholic missionaries have not simplified the message enough for him.

Second, he needs industrial education. As it is, the effort is everywhere being made, where there is any effort made at all, to give him a poor sort of English school training.

Third, to advance at all he must be firmly, lovingly *forced to work*, kept at his job, for his one strongest defense against all civilization and religion is the fact that at heart he is a nomad still.

These three considerations, then, should control and direct all civil and missionary enterprises in British East Africa. Having stated them, let me deal with them briefly one by one:

I. The native in East Africa is untold thousands of years younger than Abraham, untold thousands of years nearer the monkey than were Abraham's Phœnician kinsfolk. Yet Christian missions have too often in the negroes' case, as in that of other far more enlightened peoples, set themselves the hopeless and impossible task of offering this neglected laggard of our race the complex and contradictory theological conclusions that matured mankind has only accepted after years of discussion and conflict, and which reverent and thoughtful men to-day are everywhere modifying or casting aside.

The bloody turmoil that for years afflicted the unhappy Waganda was largely owing to the introduction into that country of the age-long feud between Roman Catholic and Protestant. One Christianity the Waganda and their king could understand. It was the religion of the all-powerful white man, and might be expected to do for them what it had accomplished for the whites. But white man attacking white man, Christian denouncing Christian, was something astounding and inconceivable. A simple, understandable Christianity they were ready to heed and accept, but how could they, their chiefs, or their king decide between two religions, both claiming to be the real religion of Christ, the advocates of which were at each other's throats? They naturally rejected both, and the whole land came near falling into anarchy.

It must be apparent to any one that such divisions are a prime cause of our failure as missionaries. But the full extent of this evil of division can be evident to no one who has not seen its results in heathen lands. The Christianity of Western Europe cannot succeed as a missionary religion till it is truly catholic. If it is to be a true world-religion, it must go to the world as a world religion, and not as an "ism;" not as Roman Catholic, Protestant, or Greek, but as Christian. The present situation in the mission field the whole world over is ridiculous, deplorable, and pathetic. Instead of an organized army fighting against evil and ignorance, regiment supporting regiment, corps aiding and acting with corps, all obeying a plan of campaign, we have thousands of unrelated, undisciplined squads and companies, guerrillas and volunteers, acknowledging no leader, with no plan of action, powerless against the enemy, and often bitterly hostile (as in the case of Uganda) to each other.

The Uganda missionaries are not to be specially blamed. They proved themselves a noble band of men. They were but the victims of our system. The wave of a national struggle between England and France for the mastery in Africa swept them along to deeds that they could not avoid doing, to the attainment of ends that they could not have foreseen. They held Uganda nobly for England, but that is a very different matter from winning the Waganda for Christ. Religious politics and political religion came near ruining the country.

Apart from political considerations, from which missionary effort in East Africa may perhaps now be hoped to be free, there remains the matter to be taught to the natives. In this there is, I am persuaded, a permanent hindrance to missionary success. An effort is put forth to make the native what he cannot be, a *black man* with a *white man's mind*. I am far from pessimistic as to the native's capacity for development, but he is too far behind, his whole habit of mind is too foreign to that of the white man, to make it possible for him to benefit by the usual doctrinal teaching which missionary customs, rules, and standards impose. He has been for ages without any religion at all. He cannot suddenly accept under-

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standingly those forms of religious thought and belief which have been formulated even in his teacher's mind only as the result of ages of conflict, elimination, and absorption. What can the doctrine of the Trinity mean to him? Miracles of a certain kind he will readily accept; his profound belief in the witch doctors' power makes such acceptance both natural and of no value. On the other hand, when such a miracle as "the virgin birth" is insisted on, as it is unfortunately almost universally insisted on by missionary England and America, a very real difficulty at once arises. Faith, in its true sense, he knows nothing of. He is of necessity a materialist, and to ask him to believe something beyond his reason is to ask him to do what the very best impulses within him rebel against his doing. Again and again, in conversation with the most intelligent men of my sefari, who were Mohammedans, they have confronted me with this difficulty: "How can we believe that a child was born without a father?"

The natives have no idea of God, and this fact, instead of making their conversion easy, makes it far more difficult. There is nothing to build on; the whole idea is outside the range of their minds; they must be raised, helped, educated for a long time before it can have any real hold on them.

So with regard to a future life—they have no wish for it. It in no way appeals to them. I have not found that the Mohammedan conception of the future affects the Mohammedan native in the slightest degree. His lot may seem to us to be utterly miserable; it does not seem so to him. Theoretically, like other natives who recognize only nature's powers, he should be a terror-stricken coward. In his own judgment he is neither poor nor unhappy. What need has he of a supremely good Creator, a Redeemer, or a heaven to come? As a matter of fact, he is measurably satisfied with what he has and is.

The real hold that the missionary has on him is the fact that he is a white man, a being of another and a high order. Gladly, proudly, he follows him; painstakingly he imitates him. The missionary's hymns, the missionary's Bible, everything pertaining to his "bwana," are, for that "bwana's" sake, dear. He is proud indeed to show to all who will see it the evidence of his devotion. I have heard him called a hypocrite for pulling from a corner of his scant clothing a Testament he could not read, as was too evident by the fact that he held it upside down. But the poor child of nature was only trying to show that he was a mission boy. The personality of the missionary is the one great link to hold the native to better things during the difficult days of rearrangement and disorder still awaiting him.

In this respect no words can exaggerate the good the Christian missionary has accomplished and is to-day accomplishing. The civil servant does his best, and in East Africa, as I have again and again said, it is a very noble best. But the civil officer changes often. Scarcely has he learned to know even slightly the needs of the tribes he governs when unknown high powers call him away to some other post. The missionary remains; he learns the native's language, at last he learns to think his thoughts. Lieutenant-Governor Jackson once said to me: "Quite apart from the great good they do as interpreters of native needs and aims, the missionaries are absolutely invaluable to the government." And he added, speaking of one we both honored, "He thinks Kikuyu."

But if our missionaries had brought, or could bring to-morrow, to these dark races who are prepared to so love and follow them, a very much less complex, a quite simple religion, I cannot but believe Christianity would have had a success in East Africa that it has certainly failed to obtain.

Frankly, I think a great opportunity was thrown away. I am afraid I am right in saying "was," for I am not sure that it can now be recalled, even were Christians willing or able to recall it.

Africa is becoming not Christian but Mohammedan, and it is becoming Mohammedan in spite of the immense advantage that Christianity naturally has over the other religion owing to the fact that the rulers of the land are Christian. Mohammedanism wins one hundred where Christianity wins one, because Mohammedanism gives the native what he can

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understand, what he wants, while it leaves him in possession of much that he is not willing to part with; much that I think he should not be asked to part with. To make little of the influence of Mohammedanism is not wise. To deny its influence on the native for good is not just. It means a real step forward for the East African when he becomes a follower even in the name of the Prophet.

His new religion lifts him out of mere tribalism into a family of free men. No man can enslave him; he is a member of a great brotherhood. Further than that, in the vast majority of cases, I do not think the matter goes, but this simple religion or beginning of a religion is not without evident effect in his life. He is at least as truthful, as clean in his manner of living, and certainly more sober, than the Christianized native.

Of the doctrine of Mohammedanism he knows nothing, except that he must stand by his brother religionists, and must not eat meat that has not been "hallaled."[1] He remains, of course, a polygamist. There will doubtless be many who maintain that such a religion is no religion at all, and that it measures no practical advance whatever. I can but say that this is not so, and that for the native it measures perhaps as great an advance as at present he is capable of. Lift him too high, force him too fast, and reaction certainly ensues.

Mohammedanism is born of the East and understands the East better than we of the West do. We foolishly flatter ourselves that we have in our Western Christianity evolved the pure, the final, the universal religion. Some of us are profoundly doubtful that as yet we have attained so great a goal. At any rate, we have not sent forth our missionaries empowered to teach a religion so simple, so universal, so fundamental, that it can meet the needs of these newest, least developed, and most pathetically needy children of the dark land.

A brotherhood as simple, as universal, as that Mohammedanism has offered him we might have offered. He might have been invited to membership in the white man's religious family, given a real, even if the lowest, place in it. What has been done, what is being done, is that he is set to learn, told to believe things that, though they are simple enough to us, are quite beyond his powers of understanding. He must change all his methods of living, think as the white man thinks, believe what the white man believes. He is generally ready to try, but he soon tires of the impossible task set him, and, demoralized by failure, discouraged to find that he cannot retain the approval of his masters and teachers, he falls back among his own people, and is distinctly a worse man for his relapse.

If we will not give Africa a much simpler religion than any of our missionaries are now empowered and encouraged to teach, Africa will become Mohammedan. One of the chief difficulties in the way of Christian missions in East and Central Africa is that missionary organizations are controlled and directed from a distance by committees composed of men who, however excellent and well-intentioned, are actually ignorant of the people they set themselves to help and convert.

People at home do not know Africa, do not understand the natives. The most difficult thing in the world is to bring the facts of native life before them. In illustration of this extraordinary state of things, I take my own case. Whatever value these notes of mine may have lies in the fact that they state facts for the truth of which I vouch, and which are well known to be true by all men who know the country. To ignore them, to refuse to recognize them, can serve no good end. They should be known, they must be reckoned with, if these people are to be helped. If a mission would but take the public—the great interested public—that really wants to do right, and longs to help the downtrodden if it only knew how to do it, into its confidence; tell the truth about the field it seeks to occupy, the methods it wishes to pursue, and the difficulties it is confronted with; if this were only done, would not missionary reports soon receive another greeting than that now accorded to them? Who now reads them? Who quotes them? Who is influenced by them? A comparatively small knot of excellent middle-aged or elderly philanthropists.

They should be the most fascinating

[1] Throat cut before animal is actually dead.

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current literature of the age. They should be read with the same absorbing interest as that with which we study the reports from a seat of war, where husbands and sons are fighting for the fatherland. As it is, their destination is too often the waste-paper basket.

How can it harm the sheltered home-keeping sensibilities of good people to know something of how the dark people they want to help live? How can they really help them if they do not know? As it is, reports are doctored, facts are suppressed, the religious public is given what it is *supposed* to want to know, and what it is supposed not to want to know is carefully kept from it. A policy of catechism and rose-water, I call it. Its result is bad enough to-day, and will be worse to-morrow. This has been for long the politician's plan in reporting on Africa. God knows, it has cost enough in blood and treasure. *Is it to be the Christian's plan, too?*

II. The African, above all things, needs industrial education. This, and this alone, can fit him to fill the rôle that Providence has destined he must surely fill for ages to come. The Germans, always pioneers in such matters, have grasped this fact, and have already laid the foundation for such education to be given to the native of German East Africa. Though English missions and French held the strategically important positions in East Africa long before German occupancy was more than a nominal affair, they have not yet done as much. No words can exaggerate the good work accomplished by the Church Missionary Society's medical missions in Uganda. No hospital anywhere in the European protectorates controlled by England, France, Italy, Germany, or Portugal compares with that established by two doctors—brothers of the name of Cook—at Mengo, so far as help to the native is concerned. Doctors and nurses belonging to our own Africa Inland Mission are pushing their way among quite unreached, unmissionized tribes, and are, wherever they go, a light in a dark place.

But, putting on one side medical missionary work, the importance of industrial teaching has not yet been recognized. To teach large numbers of the East and Central Africans to read and write seems to me to-day to be of far less immediate value than to so educate them that they shall take a greater interest in the land they till and the cattle they tend. I have spoken of native capacity for mechanical and industrial work elsewhere and need not now enlarge on it, but surely these industrial qualities must be roused up and educated if the native is to hold his own. The yoke of his kings was a cruel yoke, but under it the Waganda *had* to toil. The coast Arabs drew their supply of slaves from the lands between the sea-level country and the great lakes. Their discipline was at times cruel, but it gave the East African a master for whom he *had* to work.

There is danger to-day of his becoming a *masterless man*, for no mastership could be so hurtful to him as his own. To save him he must be taught, not to read or write—such knowledge usually only makes him conceited and worthless—*he must be taught to work.*

Uganda is everywhere spoken of as the garden spot of missions. There the missionaries have immense influence, as they well deserve to have. There is an important school in the hands of the Church Missionary Society at Mengo, the capital of Uganda. In it more than one hundred of the sons of the leading men of the Waganda and allied tribes are receiving education at the missionaries' hands. These lads, aged from ten to eighteen, will shortly be men of commanding influence in the country. A fine new building lately opened by Mr. W. Churchill is the schoolroom; the appearance of the boys is excellent; the atmosphere and discipline of the school are evidently sound and good. But the education—is the three R's.

"You tell me," I said, "that these lads will have the control of an immense part of Uganda. Why don't you teach them interesting things about their own lands—its crops, it possibilities? Teach them to be mechanics, carpenters. good agriculturists. Their method of farming is rudimentary." "Oh, Dr. Rainsford, we are fitting them for Government appointments. Their lands and their cattle do not interest them as they used to do." I fully admit the need of finding among the Waganda young men fitted to be clerks

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and Government officials in a small way. As the railway enters, as English government machinery becomes more complex, such a class of young men will be of great value. They will keep the Goanese and Hindi officials out of the country, a matter of great importance.

But Uganda is to-day and always will be a food-producing country, capable of feeding untold millions of people. It is only cultivated in spots. Its rich surface has only been scratched. If its owners lose interest in the land, it is in their own fortune, in their own future, they are losing interest. It is a glorious land; not a white man's country, to be sure, but among the very richest of all the lands of the earth; and in the world-scramble that is ours to-day such a land can be left only to a people that recognizes its value and is prepared to develop it by patient toil and intelligent resourcefulness.

As I looked round those fine school-room walls, I recognized many an old acquaintance of days long gone by: the familiar rolls of canvas hung down before me covered with the natural history illustrations of my youth. The flowers, fishes, vegetables, and animals of England were all there, depicted in the well-known and somewhat inaccurate way. I wanted to see the beasts and birds and flowers of Uganda. There was one concession only to the tropics that I could see—an American alligator was made to do service for an African crocodile, a very different sort of saurian indeed.

I criticised these school-room posters then and there, but was told it would cost too much to reproduce the flowers, vegetables, or animals of the country. But the whole thing saddened me, for it showed, to my mind, a total lack of appreciation of the real education that these people need.

A slight knowledge of drawing, a little clever use of the camera, might have made these fine school-room walls tell another and a far more interesting story to the boys who were one day to rule Uganda.

III. Industrial education cannot be given to the nomad. Most true. And it is for that reason and in his own interests that the East African must, therefore, for a long time to come be firmly and wisely made to do what he ought to do.

I know well that such a statement is at once greeted by indignant outcries. The philanthropists, the theorists, the public interested in East Africa but actually uninformed about it, will have none of it. The opponents of forced labor in any form and under any circumstances wax ignorantly eloquent. But outcries do not alter facts. The man who is not fit to be his own master must be put under the mastership of some one else, or he will perish from the earth.

The native is necessary to Africa; his well-being spells Africa's progress. Therefore, for that very reason, he must not be, cannot be, left to his own devices, any more than an ignorant and sometimes vicious child can be safely left to his. He must be trained, controlled, *made to work*, if necessary, for if this is not done he will surely perish from the earth.

Some sort of forced labor is absolutely necessary. No savage ever did, or ever will, in any age or in any land, work systematically unless obliged to. The African is no exception to the universal rule, and he must be made to work, not only to develop the country, but to save himself. Such work as is at present accomplished is practically accomplished only by forcing the native.[1] The district commissioner applies to the chief for so many men to mend a road, cut firewood for the railway, build an embankment, or break up so much land. The chief sees that these laborers are forthcoming. When such labor is honestly paid and justly treated, very soon the native himself falls into line. He sings at his work, when the sun goes down he (as I have often seen him) dances far on into the night, and will in numberless instances volunteer to continue his contract or take another job under the white master he has learned to trust. The fact remains, however, that had he not been forced in the first instance to leave his lazy life and his half-

[1] Forced labor can be, and has often been, a cruel wrong in his case, but even forced labor is far better for him than encouraged idleness. The native on the native reserve will be, must ever be, the idle, backward, unprogressive native. No well-informed student of East African conditions would advocate a great development of the system of native reserves. It would mean shutting the native in, leaving him the victim of his own evil influences. Not even resident missionaries could accomplish for him under such circumstances what the steady education of work done, and new needs and wants acquired in contact with more progressive people, could accomplish.

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tilled shamba, he never would have been found carrying the burden or wielding the hoe. This is true of him even when cash down is paid for labor done. How much truer is it, then, when for his own salvation he must be made to work without remuneration, in an industrial school, for months or years, while he learns a trade.

To make any real progress in the matter of industrial education, then, the pupil, the capable but ignorant and unwilling pupil, must be held to his job. And partly because the missionaries have had no such authority vested in them so to indenture the natives, little in this way has been accomplished.

A promising beginning is made; the young man learns quickly, but just as real progress is in sight the nomad nature reasserts itself, and under some specious pretext the scholar disappears. All is to do over again, and if the inexhaustible patience of the teacher is not quite worn out, the modest financial resources at his command certainly are. Forced labor in Congoland means the bloodiest sort of slavery. Under its régime the native population has decreased. Forced labor in Portuguese East Africa is worked on a system but little in advance of that which obtained three hundred years ago. Progress for the native there is quite impossible. No account whatever is taken of him. He exists for the benefit of the white colonist only. But the declared aim and policy of the English and German Governments is manifestly different. Truly, they are no mere philanthropists. The country they have acquired must pay its way or ruin awaits both white and black, but theoretically both have realized that Africa can be prosperous only as the white and black succeed together.

The Germans seem to have sat down and thought out the problem confronting them. They act on a plan; they govern on a system. Englishmen are apt to criticise German methods as being hampered by too much system, too much red tape. This may be so, but if there is too much system in German territory, there is surely too little across the border. The fertile source of evil and inefficiency there has been the evident lack of one settled policy. Governors, laws, regulations, policies—all change continually. Native tribes are moved from one location to another. Farmers are invited to come and till a new land of promise. But the tribes are uncertain of the tenure of their grazing lands, and the maddened farmer cannot get a title to his farm.

One year sees one policy declared, the next sees this overthrown and something new promised. Is the country to be a game reserve? Is it to be a native reserve? Is it to be an East Indian reserve? Are the Boers to have it, or is it reserved for Englishmen? No land can present a longer list of problems to the statesman or the missionary, and it is hard to believe that as yet there has been formulated at the Colonial Office any settled policy regarding it which its governors and executive officers are ordered to pursue.

Fairness, firmness, sympathetic knowledge, and a fixed policy—these are manifestly necessary to its well-being, to the prosperity of its native population, or the success of its white colonists. And these as yet East Africa has not had.

But, great and immediate as the need is to help the native East African to acquire habits of industry, habits by which alone he can climb out of savagery, by which alone he can be made co-worker with the colonist, I should indeed belittle Christian missions—what they have accomplished and what they aim to do—were I to speak of them as busy only in the endeavor to advance the black man's status materially. He who "made of one blood all nations of men for to dwell on all the face of the earth" has ordained that, though man may not live or advance without toiling, yet by toil alone he cannot grow to manhood's stature. Bread is easily come by in most parts of Africa, and by bread and bread alone the native has, in his poor, down-trodden, slavery-haunted state, been forced to live. But he is a man, and as man has had need for, and right to, a higher life, which cannot be lived by bread alone. For the seeds of future manhood within him, for the signs and promises of a better and higher life, who cares to-day?

Dwarfed and stunted as he is, few see promise or hope of these things within him. The missionary does; in them he believes; for them he waits. In their

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first faint springing he seeks and finds his exceeding great reward.

African darkness in the past and in the present is the darkness of a continent without *ideals*. In the face of such materialism, an abiding protest against it, lives, teaches, and dies the missionary. Some smile on him as a visionary, a very few still slander him as a self-seeker, but the men who see and know, the men on whose hearts the charm and terror of Africa have laid their spell, even if sometimes they have sadly lost faith in the creeds of their childhood, hold him for what he is—the real savior of the Africa of the future.

He has been her true discoverer. He opened the dark places to the day. No man has so good a right as he to a voice in her government. Our present-day materialism has small understanding of the missionary, but surely his own will come to him. He is the idealist of Africa. A man's work is, as it were, the perishable body of him; after a few years the body wears out, only the ideas he gave forth, the living, detachable seeds of him, as it were, remain. Where would the world be to-day but for ideas? Jewish ideas, Greek ideas, Italian ideas, English ideas? Who cares or knows anything of the mere fortune-builders of old time, or even of those who led hosts to slaughter in those ten thousand battles of long ago? Yet in our so-called materialistic century men pour out treasure or eagerly cross sea and land if only they may learn a little of those great ones who gave ideas to men. Their memory is revered, their words written, their pictures painted; the statues they hewed, the cathedrals or towers they builded, are our priceless possessions to-day.

Adventure and traffic in Africa have too often brutalized those who pursued them. Colonists cannot be trusted to safeguard the rights of those whom, at least in part, they have come to dispossess. Between the colonial adventurer and the native stands the disinterested, self-sacrificing missionary. He should, in the best interests of the country he knows, have a far more influential voice than he now has in formulating its laws and outlining its policy. If "blood is the price of admiralty," as Kipling says, who has better earned his right to a voice in the council of the land of his adoption than the missionary? Pensions and honor may await the successful soldier. Some recognition, however inadequate, is assured the capable civil official. These come for a time, stay but a few years, and then go home. The missionary's home is among his black folk. He lives among them and dies among them. The splendid assurance that upheld the great missionary Krapf in those early desperate days when East Africa was quite unknown is still his. "Though many missionaries may fall in the fight, yet the survivors will pass over the slain in the trenches and take the great African fortress for the Lord."

THE BAY

BY FREDERIC E. SNOW

A broken sky-line, pierced by towering pine
And splotched by spreading oak, in distance blue;
Fields sloping greenly downward where the hue
Of marshes blends in undulations fine;
Upon the curving beach the wet stones shine,
Splashed by the dashing tide, and seaweed massed
In tumbled heaps against the rocks is cast;
The wild ducks flying in a wavering line
Skim swiftly o'er the waters of the bay;
Far out the gliding sails of shallops gleam
Like snow in sunshine, and then fade to gray,
While dancing waves with flashing jewels teem.
The lovely vision fills the hours of day
Like memories of an enchanting dream!

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THE ENJOYMENT OF MUSIC

THE LISTENER'S PART

BY DANIEL GREGORY MASON

ONE of the most characteristic stories we have of Thoreau, that wonderfully close and poetic observer of nature, is told by a friend who accompanied him on one of his long walks about Concord. The two men fell to talking of those rude arrow-heads, chopped from stone, which are almost the only relics now to be found of the Indian tribes that used to hunt in that region; and Thoreau's companion expressed his surprise that any one could ever see, in those wide fields around them, such mere chips of quartz. "Here is one now," replied Thoreau, stooping and picking one up at his friend's very feet.

Thoreau was justly proud of his keen power of observation, and used to explain it by saying that he knew what to look for. "Nature," he writes in one of his books, "does not cast pearls before swine. There is just as much beauty visible to us in the landscape as we are prepared to appreciate—not a grain more. . . . There is no power to see in the eye itself," he insists, "any more than in any other jelly. We cannot see anything until we are possessed with the idea of it, take it into our heads." And later in the same passage he cries: "Why, it takes a sharpshooter to bring down even such trivial game as snipes and woodcocks; he must take very particular aim and know what he is aiming at. . . . And so is it with him that shoots at beauty; though he wait till the sky falls, he will not bag any if he does not already know its seasons and haunts, and the color of its wing."

What is here so well said of the eye is equally true of the ear. As there is indeed no power to see in the eye itself, so there is no power to hear in the ear itself; and we have all read of those that "have eyes and see not, and ears and hear not." We cannot see until we know what to look for; we cannot hear until we learn how to listen. Yet how few people realize what care and study, what love and enthusiasm, are needed to make a good listener, especially to that rarest, subtlest form of sound—music! How many go out to shoot that kind of beauty without the vaguest idea of its "seasons and haunts, and the color of its wing," and naturally come back empty-handed!

We often hear people say, for example, that they are fond of "popular music," but that what they call "classical music" is too "dry" and "heavy" for them. They say this complacently, as if it were entirely the fault of the music, and their state of mind couldn't possibly have anything to do with it. Yet the reason for their preference is that while their ears can catch the commonplace swing of the rollicking march tune or the swaying waltz, they are not yet trained to seize the more delicate beauty of a melody by Schumann or Chopin. Let them cultivate their powers of hearing by listening with their minds as well as their ears, and these rarer, finer beauties will charm them more each day, while the old favorites will in the same proportion grow to seem more and more noisy, meaningless, and stale.

There is, to be sure, nothing to be ashamed of in being fond of the "popular" tunes, provided we admit that there may be beauties in the other things that we do not yet see. Indeed, the love of a good, vigorous march, or of a graceful waltz tune, or of a tender love song is an excellent foundation for a fine taste in music. It is genuine and honest, at any rate, and much more promising than the make-believe exquisiteness of those who shudder at a discord and close their ears as if in agony when they hear a hurdy-gurdy. But it is only a foundation, and if we would build on it a love of the best we must keep open minds and attentive ears. There is no use in refining one's tastes if they are not sincere to begin with; but if they are sincere, it is very desirable that they should be cultivated.

Another way in which people unconsciously confess themselves poor listeners is in preferring operas and oratorios to sym-

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phonies and quartets, as so many of the half-musical do. They are so little trained in listening to music for itself that they like to have words to tell them "what it is all about." In opera they have also the scenery and the actors to look at; and these not only help to explain what is going on, but give them something on which to focus their wandering attention. And so they decide that opera is a higher form of art than instrumental or "pure" music, as it is called, because they cannot follow the latter. But any one who can follow it knows that the truth is just the other way about. The better one comes to understand music the more clearly one sees that it has its own meaning, quite independent of words, and that words actually interfere with this meaning, by distracting one's attention from it. The true music-lover loves a symphony even better than an opera.

It is clear, then, that the quality of musical enjoyment depends quite as much on the listener as on the music. Indeed, music can exist only when three persons work together for it in sympathy. First, there is the composer, who must make his piece as beautiful as he can, no matter how many years of study and hard work that may require. Then there is the performer, who must unselfishly try to give the composer's meaning, resisting the temptation to show himself off or to "interpret" something that is not there. And, third, and just as important as either of the others, there is the listener, who, instead of sitting lazily and enjoying what is easiest to understand, must be willing to do his share by really attending, and thinking, and trying to appreciate the best.

Now, as music appeals to us in a variety of ways, some of it especially in one way and some in another, we may find it helpful to take up these different kinds of appeal one by one, and study each with some care.

Why is it, to begin with, that we so much prefer a clear, mellow voice to a hoarse, cracked one, or the tone of a fine old Italian violin to that of a cheap fiddle? They may both sing or play the same tune, yet there is a great difference in the pleasure they give us. The sound of a good tone pleases our ear as much as a bit of brightly colored ribbon pleases our eye, or a piece of velvet our sense of touch. This pleasure that clear, mellow, rich tones gives our sense of hearing is the first and the simplest appeal that music can make to us. Even animals like to hear musical sounds, and some of them dislike discords and rough noises. As this appeal of music is to our sense of hearing only, and not to our minds or feelings, we shall call it the "sensuous" appeal of music; it is in one sense the most primitive of all the appeals, and yet it is not safely to be neglected even by the greatest composer.

But we have all heard, sometimes, melodies sung by poor, thin voices, or played on cracked old pianos, that nevertheless charmed us by their own beauty. With very little of the appeal to the sense of hearing, they yet gave us delight. What, then, was their fascination, and to what part of us did it appeal? It was a beauty of shape, and it appealed to our minds. An analogy will make this clear.

Here are two vases. One is of finest porcelain, a translucent blue white, with all sorts of delicate reflections of the light playing on its surface; but it is too short for its width; it bulges out in awkward shoulders, and all its outline is graceless and without elegance. The other is of common crockery ware—but how beautifully slender and symmetrical! How the slight flare of the mouth is echoed in the gentle curve of the body! How the outline carries your eye from point to point, never shocking it with a sudden angle or an unwelcome curve! Of the two vases, one of which has beauty of color and the other beauty of form, a cultivated taste would choose the second without a moment's hesitation.

Well, so it is with melodies. One, played on the finest violin, leaves us unmoved because its shape is ugly—its curves are heavy, there is no elastic, constantly changing life in it. Another has such a rare and delicate shape, each rise and fall harmonizes so perfectly with all the others, and the whole tune, while quite natural and simple, is so individual, so different from any other, that even a hurdy-gurdy cannot wholly spoil it.

This value of shapeliness in music cannot be felt by the ear alone, because all that the ear can get is single sensations, now

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one and now another, as moment follows moment. In order to feel all these sensations in relation to each other, making up a melody of definite shape, we have to use our minds; it is not enough merely to hear, we must "perceive" the form or shape of what we hear. The Greeks had a word for this kind of perceiving, from which we get our word "æsthetic," which means "having to do with beauty, or the perception of beauty," and which we may apply to this second kind of musical value. The æsthetic appeal of music, then, is the appeal it makes to us through its shapeliness or beauty, through all those inter-relations of its parts which make up musical form.

Then, in the third place, there is the appeal which music makes to our feelings or emotions; one piece makes us sad or wistful, another is glad, or merry, or exultant, another is noble or sublime; and so important is this emotional value of music, by which it expresses our inmost feelings, that we often hear the saying, "Music is the language of the emotions." The most generally accepted theory as to this expressive power of music is that so ably expounded by Sir Hubert Parry in his "The Evolution of the Art of Music," by which it is ascribed to the arousal in the hearer, by its suggestions, through rhythm and melody, of bodily motions and vocal sounds, of the emotions of which such motions and sounds are the natural expression, as may be seen in children and savages. But it is important for us to remember that musical expression never rises to any high poignancy unless it be transfigured by musical beauty—the third of our "appeals" is very largely dependent on the second. As Edmund Gurney in his "The Power of Sound" wittily puts it, "If I were inspired to bravery in battle by music, it would not be because I perceived it to be martial, but because I perceived it to be beautiful—in other words, because it gave me an indefinable sense of exhilaration; there is a great deal of martial music which, from its inherent dullness and triteness, would make me much more inclined to run away."

Three different appeals may, then, be discerned in a work of musical art: the sensuous appeal to the ear, the æsthetic appeal to the mind or intelligence, and the expressive appeal to the emotions. "There is in music," says the French composer Saint-Saëns, "something which traverses the ear as a door, the mind as a vestibule, and which goes yet farther."

"But what is the need," the reader may ask, "of all this trouble about music? Is it not meant to be enjoyed, rather than worked and worried over? Why should I not enjoy the music I like, and let the rest go?" This way of looking at music as merely an entertainment is very common, and has brought upon it much contempt, both from the general public and from artists in other spheres. Argument in such matters is of little avail, but an anecdote of one of the greatest of all composers may at least suggest that another view is possible.

The last ten years of his short life Mozart spent in the great, pleasure-loving city of Vienna, in extreme poverty. He had to earn what he could by playing at concerts and giving piano lessons, and could make hardly anything out of what he wrote, because people didn't understand it and wouldn't buy it. He was so poor that sometimes he could not get food, or even coal in winter, and one cold morning he and his wife were found by a friend who went to call on them, waltzing together to keep warm. And yet, when his publisher said to him, "Write in a more easy, popular style, or I will not print a note or give you a cent," he replied, "Then, my good sir, I have only to resign myself and die of hunger."

Now if Mozart could willingly face starvation rather than lower his ideal of what good music should be, and if not only he, but Bach and Beethoven and Schubert and Schumann and Wagner, and scores of others, could even glory to be poor and unknown and overworked, for the sake of making music, ought not we, their artistic heirs, to be glad to take some trouble in order to appreciate it?

And one thing more. It is not only for our own pleasure, nor even for our own improvement, that we are working. Music means to us not only a privilege but a responsibility, since we are the men and women who help to decide what kind of music we shall have, who support with our money and our influence the operas and concerts, and the work of our com-

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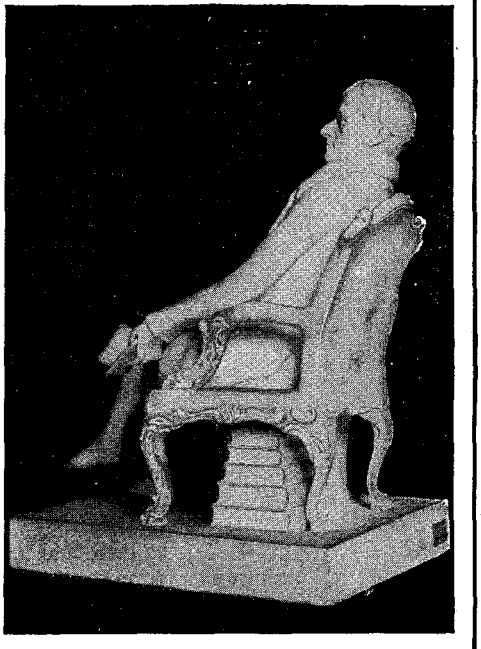

THREE VIEWS OF THE STATUETTE OF CHARLES LAMB

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posers. Shall we, then, give the singer who can touch the highest note a fortune and let the true singer of our joys and sorrows starve? Shall we applaud the pianist with the liveliest fingers and let him who devotes himself to beauty go unheard? Shall we encourage the empty music of the street rather than the music in which deep feeling and a noble sense of beauty are embodied? Or shall we do our part toward making our country as great in music, and in the other arts too, as it already is in business, science, and invention?

A HITHERTO UNKNOWN STATUETTE OF CHARLES LAMB

BY E. V. LUCAS

THERE is at this moment no public statue of Charles Lamb. Probably there never will be. But if it ever came about that enough old-fashioned people put down their money in order that the Temple Gardens might be enriched by some such a figure as the Carlyle at Chelsea, the end could be gained by a far simpler means than usual, since there happens to be in existence, easily available for enlargement (thus saving a sculptor's fees), a minute contemporary statuette of the essayist, which, if not from life (as it very likely was), is yet perfectly suited for commemorative purposes.

This statuette is, as the accompanying reproductions show, a work of much charm; and it suggests a natural and characteristic pose. I dare say that Lamb is too tidy, a shade too precise; but statuettes have that fault. Rodin, of course, would ruffle his hair and see that his coat did not fit. But Rodin is beyond us, even if, in this connection, we wanted him. Any sculptor, I fear, is beyond us; for those to whom Lamb's fame is actually dear are few and modest in possessions. That is why the discovery of this little figure seems to be so opportune. For the first and I hope last time in my life, I am glad to think that no artist need be employed.

The statuette, from which the accompanying photographs are taken, is in the Willett Collection of Pottery and Porcelain in the Brighton Museum. There may be replicas, but I have not yet heard of any. In the catalogue it is thus mentioned:

Statuette. Biscuit porcelain. Charles Lamb (1775–1834). H. 10 in. Derby. c. 1830.

That the figure is rightly named there is no doubt whatever, although it has no lettering upon it. But who else looked like Lamb? Southey is the only possible rival, Southey of course might as fittingly be seated upon folios. But this is not Southey; this is Elia. There is no doubt about that.

My own feeling is that 1830 is not quite the period. The nearest thing to it is Wageman's portrait of 1824 or 1825. In that, which is full face, one loses some of the aquilinity of the nose, but it has similar hair (but rougher) and the same cut of clothes (but less perfect). Brook Pulham's etched caricature of 1825 makes the hair unkempt and straight—surely an error—but he gives the nose much of our sculptor's aquilinity. Meyer, who painted Lamb in 1826, softens the features. Maclise, who corroborates costume and physical proportions, came later, and he also made the hair much less curly. If the sculptor did not model from life, then I think he probably went to Wageman's drawing for his groundwork, with perhaps hints from a friend.

As to who this sculptor was I have a note from Mr. Read, of the British Museum. "It seems probable," he writes, "that it was modeled (assuming it to be Derby biscuit and not Parian, a later thing) by Mr. Samuel Keys [the younger], who worked at Derby modeling figures of theatrical folk until 1830. He then left Derby for the Potteries."

It may be held as an argument against the "life" theory that had Lamb in his days of leisure towards the end ("*circa*

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1830") given sittings to a modeler, he would have said something about it in his letters; but, on the other hand, he says nothing of his sittings to Joseph, nothing of Wageman, nothing of Maclise's visit to make the drawing for Fraser's Magazine, nothing of Cary visiting Edmonton to paint that picture of Lamb and his sister that hangs in the National Portrait Gallery. Yet a statuette to be reproduced in numbers (as one must suppose this was) is a different thing—a more special and rarer form of flattery less within the experience of Lamb and his friends than sitting for their portraits, and the circumstance that the correspondence makes no allusion to it must perhaps be considered a little striking. It has to be remembered, however, that quantities of his letters must have been lost.

An interesting question is, Who was the statuette made for? Not the market, surely, for there was hardly likely to be a public for the figure of the man who had failed as a dramatist and whose chief book did not reach a second edition in his lifetime. The whole thing is a mystery; but the fact that emerges is valuable—a statuette of Charles Lamb, seated at his ease, book in hand, so natural as to persuade us that the likeness is true.

An exact life-size enlargement of this (save, perhaps, for a homelifying of the chair) would be wholly satisfactory. Could it not be managed? The ideal situation for it is, I think, the Temple Gardens, just through the gates facing Crown Office Row, where Lamb was born. It was through these gates that he used to peer as a child at the greenery; through these gates his admirers might now peer at him. The statue would take up only a few square feet; surely the Templars (who have not even given Lamb a tablet) would not grudge that, if enough persons could be found to enable the enlargement to be commissioned. If a tenth of the people who habitually say "dear Elia" gave only a shilling each, the thing could be done.

THE NEW BOOKS

The phrase "literary guide-book" may have two meanings—in the one case signifying a guide-book to points of literary interest, in the other a guide-book written by a literary man in a literary way. This latter is the kind of book that Mr. E. V. Lucas has written in "A Wanderer in Paris." Its spirit and method could not be better expressed than by the line from "Romeo and Juliet" which is printed on the title-page, "I'll go and chat with Paris." Mr. Lucas has wandered through Paris (as he has previously wandered through London and about Holland), led by his own inclinations or tastes or whims or by chance, and he chats delightfully about the people and things which he runs across in his rambles. Mr. Lucas claims for the book only that it is "a book about Paris and the Parisians written wholly from the outside, and containing only so much of that city and its citizens as a foreigner who has no French friends may observe on holiday visits." But, with due respect to Mr. Lucas, his book tells more than his modest disclaimer would suggest. He has keen insight, and his frequent "hittings off" of French traits and French character and his occasional comparisons of Gallic and British are apt and telling. Readers of The Outlook have already had an opportunity to try the quality of this guide-book of Mr. Lucas's ("From a Paris Note-Book," May 22, 1909). There is much more in the book which they cannot afford to miss. (The Macmillan Company, New York. $1.75, net.)

Not the most important work Mr. E. V. Lucas has done, but none the less most pleasantly humorous and friendly, is his new volume of essays and talks called "One Day and Another." Here we are led gently into some byways of life and literature, and enjoy ourselves in the author's own enjoyment of his "finds" inside books and in casual observation of odd characters and happenings. (The Macmillan Company, New York. $1.)

A new American writer of fiction is to be acclaimed in Ingraham Lovell—a pseudonym, it is said. His "Margarita's Soul" captures the imagination at the outset by the boldness of the situation; and although the author does not quite convince us of the probability of that situation, he so establishes friendly intimacy with the reader, so delightfully introduces him to men and women worth knowing, so humorously plays about the edges of his subject (now and then, by the way, calmly bringing Stevenson or Sargent or Whistler for a minute on the

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scene in a way as captivating as it is startling), that probability ceases to be a serious matter. Just because it is discursive and easy-going the book is emphatically enjoyable. We should be hard put to it to name a better American novel of the month. (John Lane Company, New York. $1.50.)

Having in one novel described the heroic struggles of a rich young man against inherited dipsomania, Mr. Chambers, in "The Danger Mark," puts a rich young woman (she and her twin brother were "brought up by a Trust") into the same unhappy state. This author's pictures of the life of the "yellow rich" are as moral as a Bowery "drama;" in both the evil-doers are punished and viciousness is denounced, but in both the thing reprehended is painted in colors so vivid and realistic that one feels an under-appeal to the cravings of morbid curiosity. Mr. Chambers's books are probably read as widely as any American novels now appearing, but their faults of taste are not light. (D. Appleton & Co., New York. $1.50.)

A fanciful, sweet-hearted tale of London and Venice by Mr. E. Temple Thurston is called "The City of Beautiful Nonsense." The vein is quite different from that of Mr. Thurston's former novels; it has less of tension and more of charm. There was a time when Mr. Thurston was usually described as the husband of the author of "The Gambler," but this is far more delicate and carefully wrought work than is to be found in that popular novel. (Dodd, Mead & Co., New York. $1.50.)

Mr. Thomas Nelson Page is not afraid of the melodrama, and in his latest story, "John Marvel, Assistant," he not only introduces this element generously but uses it effectively. He tells the story of a young Southerner who wastes his time and his early fortune at the university, speculates, gets heavily in debt, is jilted, goes West, opens an office as a lawyer in a rushing manufacturing town, promptly begins a new romance of the heart, and gets into serious complications with the politics and commercial element of the town. There is a strike involving various exciting incidents and a happy *dénouement*. The story is told with spirit, and is the best that Mr. Page has written of late years. (Charles Scribner's Sons, New York. $1.50.)

Mr. Henry James, in his recent short story "Julia Bride," creates a situation complicated enough for his subtle and delicate method to deal with. Miss Bride has been six times engaged and her mother has been three times divorced when it dawns on the young woman's consciousness, apparently for the first time, that there are social standards from which she and her mother have somewhat radically departed. She is eager to minimize this departure in the mind of a young man who represents higher standards. She therefore seeks an interview with one of her divorced stepfathers for the purpose of getting him to report favorably to the young man, and then it turns out that this divorced stepfather is also on the point of getting the young woman to certify to his good character in order that he may minimize the untoward reports that have been circulated about him in regard to his divorce. The situation is further involved by the introduction of a former lover who attempts to use Miss Bride's possible social success for his own purposes. The story has Mr. James's characteristic complication of motives and style; and the reader comes at last to a door which opens into nowhere. (Harper & Brothers, New York. $1.25.)

A few years ago a man by the name of Hawkins by a stroke of his pen (or a click of his typewriter) added a new country to the map of Europe, Ruritania, whose capital city is Zenda. At the same moment he invented a new kind of romance. He has had many followers, till the new kingdoms they have created would almost fill a respectable continent of their own. In those kingdoms there are always wars and rumors of war, conspiracies, revolutions, hairbreadth 'scapes, and deeds of wondrous valor. Not the least interesting of these lands of romantic achievement is Graustark, into which now for the third time Mr. George Barr McCutcheon leads the gentle reader in his new book, "Truxton King." Those who have read "Graustark" and "Beverly of Graustark" will know what to expect. Those who have not, but who like exciting tales of intrigue, adventure, and heroism of the Zenda school may look here for such a one, and not look in vain. (Dodd, Mead & Co., New York. $1.50.)

"Raffles was a gentleman, Raffles was a thief"—to paraphrase the old ditty—and he has "cracked" his way through several volumes of short stories (not to speak of one play), to the edification of many. His latest exploit has been expanded into a novel, or rather into a story which fills a whole volume, "Mr. Justice Raffles," by E. W. Hornung. In it he appears arrayed on the side of justice, if not of the law. He is the same intrepid, resourceful, lovable rascal as of old, attended still by his adoring, bungling, and biographical Bunny. There is a hint of love complication in this tale, but not enough to spoil the peculiar Raffles flavor. (The Macmillan Company, New York. $1.50.)

Several years ago a book called "How to be Happy though Married" had a great vogue, partly because of its amusing title and partly because the book itself was entertaining. The author, Mr. E. J. Hardy, now gives us a companion volume, "How to be Happy though Civil." In it he has welded together with considerable skill a great number of anecdotes illustrating the theme stated in the title and in the first sentence of his first chapter, "Manners Matter Much," "The way in which things are done is often more important than the things themselves."

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A single illustration is that of the Quaker who had made a fortune as a merchant in Liverpool, and, in reply to the question how he had gained it, said, "By a single article in which every one may deal who pleases—civility." Two or three of the titles will indicate the scope of this pleasing little volume: "Are we Losing our Manners?" "Clothes and Manners," "The Art of Leaving Off," and "What is a Gentleman?" (Charles Scribner's Sons, New York. $1.)

"As a plain man estimating the history of the past in the light of common sense," Professor Mahaffy, of Trinity College, Dublin, lectured last winter at the Lowell Institute, in Boston, on "What the Greeks have done for Modern Civilization." In this last reaping from a field of study which he has cultivated for over a half-century the author brings the truth which Professor Ferrero has gathered from his recent studies of Roman life—the essential modernness of much ancient history. Such was their political and social philosophy that the Greeks "constituted a thoroughly 'modern' society, with its peculiar weaknesses and vices." Unrivaled in intellectual genius, one of the chief lessons they have given us is that "intellectual culture by itself is no certain antidote to decadence in any society—nay," added the lecturer, "not even in Boston, Massachusetts." The field of his critical study includes poetry and prose; architecture, sculpture, painting, and music; grammar, logic, mathematics, and medicine; politics, sociology, and law; philosophy and theology. He esteems the Greek people much as we regard Shakespeare—incomparably gifted—and this in the power of abstract thought as well as in art They were "the fathers of modern thinking." We wonder how the Greeks could have achieved so much in science without modern instruments. He wonders rather how the modern scientist has achieved so much with them. "For in abstract thinking lies the real basis of every great discovery." These lectures are a valuable contribution to the discussion now going on in the interest of the culture studies which suffer in the pursuit of bread-and-butter studies. "If," says Professor Mahaffy, "a recovery of sound education takes place, it is impossible that Greek should not resume its old importance," in a reformed way of teaching it. (G. P. Putnam's Sons, New York. $2.50.)

PUBLIC OPINION

THE DEMOCRATIC PARTY

Early in September a large number of men, in varying degree eminent in the Democratic party in New York City, assembled at Saratoga. After free discussion they adopted a platform favoring strict construction of the Constitution, tariff for revenue, economy, popular election of United States Senators, nomination and election reforms, a Federal income tax, anti-imperialism, support of legitimate Federal activities, resistance to Federal encroachment, and the confinement of the creation, taxation, and regulation of corporations to the States. The Outlook at the time declared that this platform was itself an explanation of the limitations of the Democratic party. Among the most notable of the men at that Conference was Mr. Everett P. Wheeler, distinguished as a student of governmental problems, particularly of the tariff, and a keen critic of public affairs. From him The Outlook has received the following letter:

Permit one of the Saratoga conferees to reply to your criticisms.

There are two distinctive principles in our platform:

1. The taxing power of the Federal Government shall not be used for the purpose of bringing all corporations under its jurisdiction. The State authority is ample so far as most corporations are concerned. As to those engaged in inter-State commerce, the Federal Government exercises ample control through the Inter-State Commerce Commission. This we heartily approve.

2. The present abuse of the taxing power to enable the beneficiaries of the tariff to levy tribute on the consumer must cease. Whatever may have been the case originally, we know that now the country is the richest and most powerful in the world and that our manufacturers can compete on equal terms with other countries in the production of everything for which our natural conditions are adapted. Therefore we declare for a tariff for revenue only.

On these two principles we stand. With them we shall win—not in the States of McEnery and Bailey, but in the States extending from Connecticut to Iowa.

As for our alleged want of leadership and the abuses of municipal government in New York City, let me say this: The government of New York is far more honest and efficient than that of Philadelphia, and as to the Nation, it may be that Thomas M. Osborne or Edward M. Shepard will be our leader in 1912. In any case be sure of this: "When the tale of bricks was doubled, then came Moses." The Aldrich Bill was, in our judgment, the worst tariff ever passed in America. It is based on the principle which Booker Washington says was the fundamental error of slavery, that the good of one man is to be found in harm to another.

The deliverer from this Egyptian bondage will in due time appear. EVERETT P. WHEELER.

We take this occasion to repeat the position of The Outlook on the two subjects concerning which Mr. Wheeler writes:

1. The overshadowing evil with which America now has to deal is that of unregulated industry. Great industrial organizations

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have become arbiters of the destiny of millions of Americans. These industrial organizations are not in themselves an evil. They are the product of an industrial development which, rightly guided, can greatly promote civilization. The evil lies in the fact that they may become, and to some degree have become, more powerful than the Government which creates and protects them. If these industrial organizations are to be controlled, they must be controlled by a power as extensive as they. The regulation of transportation companies and of concerns engaged in inter-State commerce is only a part of that task which is laid upon the American people—to control these great industrial corporations. No State government is great enough to do this. If it is to be done at all, it must be done by the Federal Government. As the taxing power of the Federal Government has been used to regulate the business of banking, so it can be used, and most efficiently used, for the regulation of these great industrial corporations.

2. The tariff law passed at the recent session of Congress is not ideal, but, in our opinion, which is quite opposite to that of Mr. Wheeler, it is the best tariff law passed by a protectionist Congress, and a better law than the last tariff law enacted by the Democratic party. The Outlook does not believe that the protective policy is a sound one; but the country is committed to the protective policy. Since the present Congress was elected to continue the policy of protection, it cannot be justly criticised for continuing it. In particular, we believe that the establishment of a Tariff Commission will make it certain that in the future tariff legislation will be more equitable than it has been in the past.—THE EDITORS.

A SUMMER SCHOOL FOR CLERGYMEN

The Summer School for Clergymen and Others, which closed a happy and fruitful session at the State Agricultural College at Amherst, Massachusetts, last month, is a good-sized straw showing the way the current of interest and enthusiasm in many quarters is setting towards a larger appreciation of agriculture and the privileges and problems of rural life. A year ago it made a very modest beginning. But the few who did attend felt so much helped by it, and were so sure that it supplied a real and distinct need for many others, that they said: "It is too good to let drop; it must be tried again another year, and, if possible, be made a permanent feature of the college service." So on the last day of the session the little apostolic group—apostolic in number, and, as events proved, in spirit too—formed an organization, with Professor T. N. Carver, of Harvard, as Chairman. They called it "The New England Country Church Association." Under its direction two important conferences were held in Boston last winter, at which rural church problems were discussed by such men as former President Eliot, of Harvard; Professor Francis G. Peabody, of the same University; Dean Hodges, of the Episcopal Theological School at Cambridge; Professor Merriam, of the Hartford Theological Seminary; Professor Owen Gates, of the Andover Theological School; E. H. Abbott, of The Outlook; and several expert and practical workers in the rural field covering at least four of the New England States. When the second summer course closed at Amherst last month, August 13, President Butterfield's prophetic hope and practical wisdom seemed amply justified. There were three times as many active country clergymen attending as had taken the course the year previous, and the number of teachers who remained for this additional study and instruction had increased in almost equal proportion. The class-rooms were packed to overflowing. However, most of the lectures were given out of doors on the college campus, and these, having ample room and ventilation, were the most popular. What more appropriate as to place than a course of lectures on forestry given under the spreading branches of a tree of graceful shape and refreshing color? or to be led by the instructor in woodland lore through forests of mixed trees and veteran pines, not omitting the second-growth woods or the tree nurseries in the broad fields where baby forests are nurtured from tiny seeds, some of them so small they can scarcely be seen by the naked eye? President Butterfield's lectures on "Rural Sociology" were all crowded into the first week so that he might meet an engagement on the Pacific Coast the week following. In addition and complementary to the courses on the different aspects of agriculture, care and culture of the soil, modern dairying, and agricultural economics, which proved something like a new revelation of a new earth, there was a course of lectures and conferences dealing directly with country church problems, such as federation, cooperation, support, methods, and equipment for community service. This part of the programme was arranged by the Massachusetts and Rhode Island Church Federation, of which the Rev. E. T. Root, of Providence, Rhode Island, is the efficient Secretary. Two evenings were given to a discussion of church federation by the Rev. Frederic Wells,

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Research Secretary for Vermont. Then there were two addresses by Professor Owen Gates, of the Andover Theological School, on "The Minister's Use of Books;" an address by Professor George Harmon, of Tufts College, on "Jesus' Relation to the Social Problem;" and an "Interpretation of the Ninety-first Psalm" by President William E. Huntington, of Boston University. The Rev. E. T. Root spoke of the work of a rural minister in the line of community service, with illustrations from the lives of Calvin and Oberlin; and Professor George Holcomb, of the Agricultural College, closed the series. As nearly as the facts could be ascertained, the denominations represented were, in the order of attendance, Trinitarian and Unitarian, Congregational, Methodist, Baptist, Episcopal, and Quaker. But the name of the denomination to which each held fellowship was actually the last question the men asked of one another. The geographical range represented by the attendance was equally broad, and the age limit really had no application. Father and son, mother and daughter, and some who were grandfathers and grandmothers, sat or walked together in the classes for instruction. That every one felt a lively sense of appreciation and gratitude for the instruction and stimulus received for better life and better service was evidenced by a formal resolution which was unanimously and heartily passed on the evening of the closing lecture. Next year, it is more than probable, the course will be continued and strengthened, and every country clergyman would do well to keep it in mind.

NAPOLEON S. HOAGLAND,
(Pastor First Parish.)
Tyngsboro, Massachusetts.

IN DARKEST RUSSIA

The following incident, which occurred in connection with the publication in Russia of the programme of the conference of the International Prison Association, may be of interest to the readers of The Outlook.

In the January number of the official Journal of the Russian Ministry of Justice appeared an account of the proposed programme of the conference of the International Prison Association to be held in Washington in the fall of 1910. This account did not make any reference to the fourth subject on criminal law, as recorded in the official English announcement, namely, What part does capital punishment have in the penal systems of the different countries? This omission seemed significant. Attention was called to it in a letter to the Law Journal for April 12. This letter was noticed by the daily papers, and the press pretty generally commented on the omission of an item from an official programme made by an official journal. Had this been an oversight, the journal would have corrected its mistake. But the following issues did not refer to the matter at all. Consequently the omission was intentional. What may have caused it?

In the Russian penal code for civilians there is no mention of capital punishment. In the military code there is a provision (Section 279) which imposes a death penalty on a soldier who attacks his superiors. The governors-general of the various divisions of Russia are given the right to try all criminals under the military code whenever the district is declared to be under martial law. Nearly all of European Russia is now under martial law, and all political criminals who offer resistance to arrest or attempt to escape are tried under Section 279 of the military code, and are often condemned to death and executed. The law provides, of course, for alleviating circumstances, and gives the judges the right to commute death sentences. This right was widely used before August 11, 1887, when Emperor Alexander III, the Pacificator, issued an oral ukase that no alleviating circumstances could be considered when Section 279 was applied. In this manner the imposition of the death penalty became obligatory for the judges in courts martial. The only hope for the condemned lay in a pardon—which was hardly ever granted. The sad results of this cruel order are known all over the world. Russia does not tolerate capital punishment in her criminal code, and yet she has imposed more death penalties in the last few years than all the rest of the civilized countries put together.

Is it any wonder that the Russian Government wishes to avoid the discussion by Russians of capital punishment? By omitting to publish this item the Government probably hoped to prevent the preparation of papers on the subject and the disclosure to the civilized world of the brutality of its methods in dealing with political criminals. Let us hope that official Russia will be disappointed, and that wide publicity will be given to its brutal executions. In these days of highly organized methods of publicity a country can no longer practice barbarism on its own subjects and at the same time maintain its claim as one of the great Powers of the civilized world.

Washington, D. C. E. A. GOLDENMEISER.

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YOUNG lady in Paris desires position as correspondent costume designer. Graduate of Chase School, N. Y. One year's experience abroad. Reference. 2,601, Outlook.

GRADUATE nurse, ten years' experience, wishes institutional position. References. 2,611, Outlook.

GRADUATE nurse of ability and long experience, recent post-graduate of hospital economics course, wishes position as assistant superintendent in large hospital or superintendent of small hospital. A 1 references. 2,515, Outlook.

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COLORED graduate nurse wishes to travel or care for invalid. 615 27th St., Newport News, Va.

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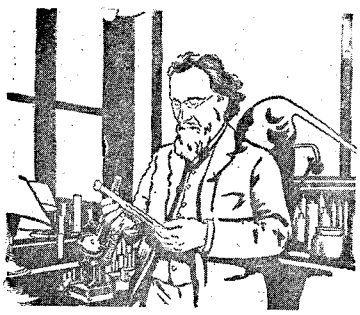

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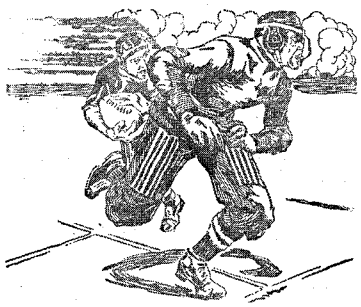

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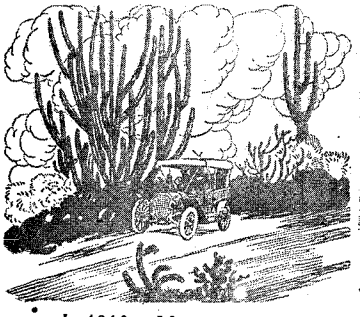

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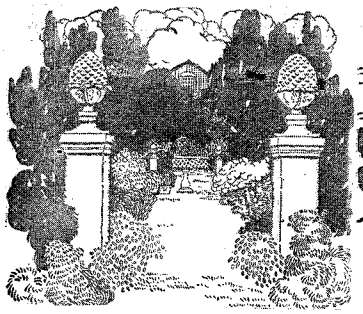
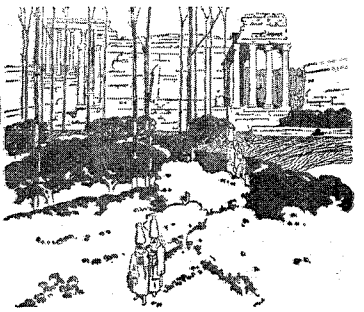


In 1910, Beautiful American Gardens, by Hildegarde Hawthorne.



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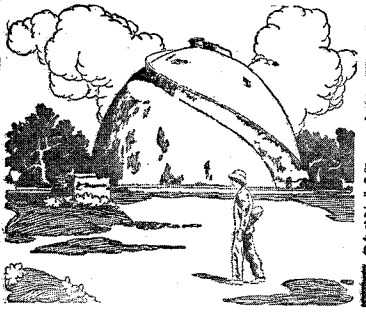
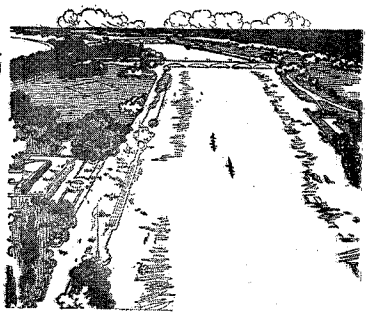


In 1910, "A Tramp in the Far East," A Young American's Adventures.



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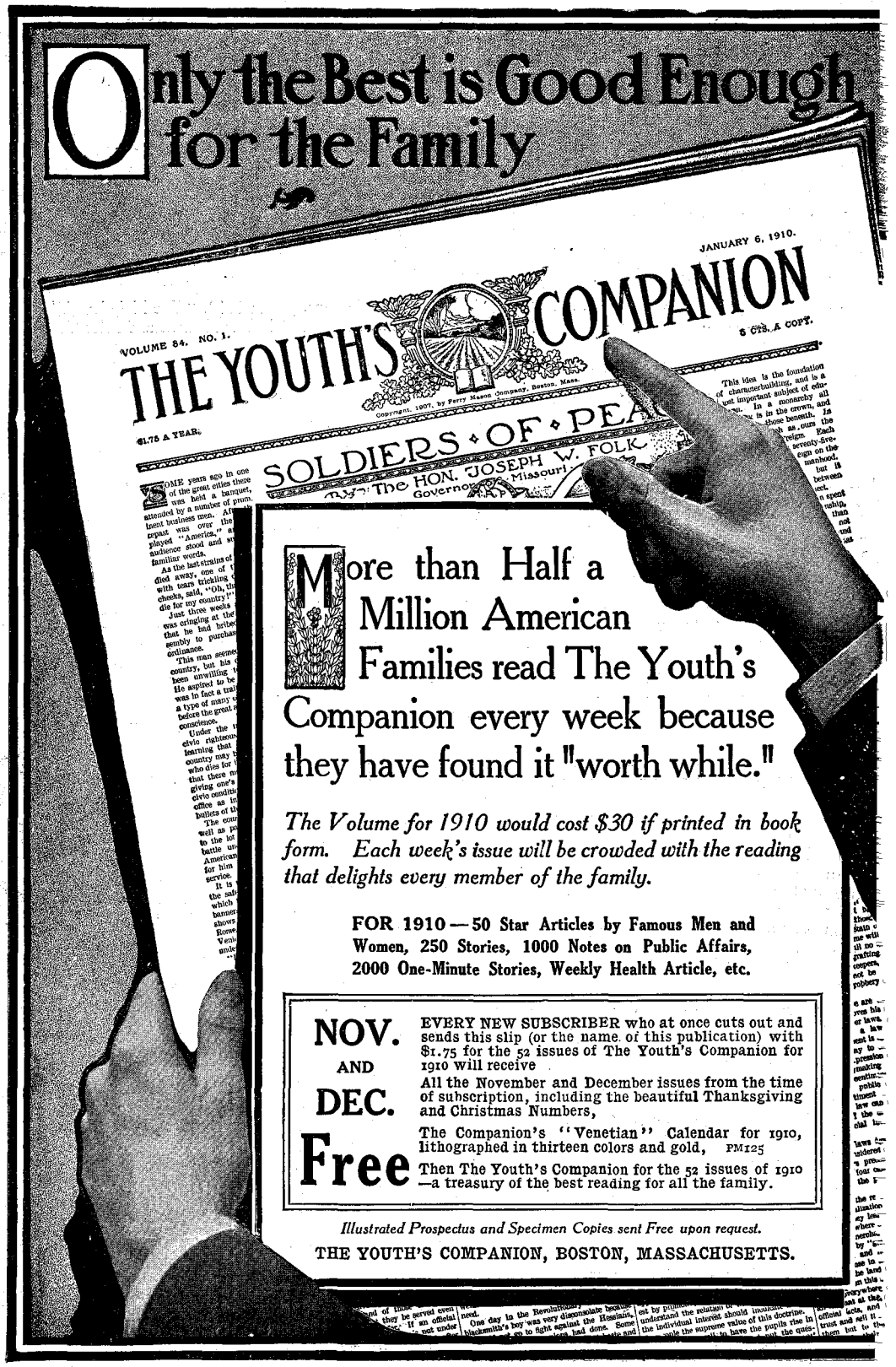
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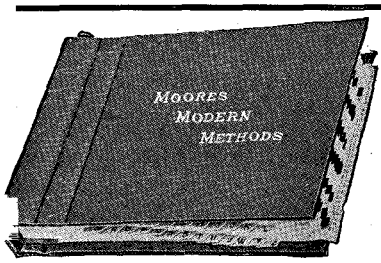

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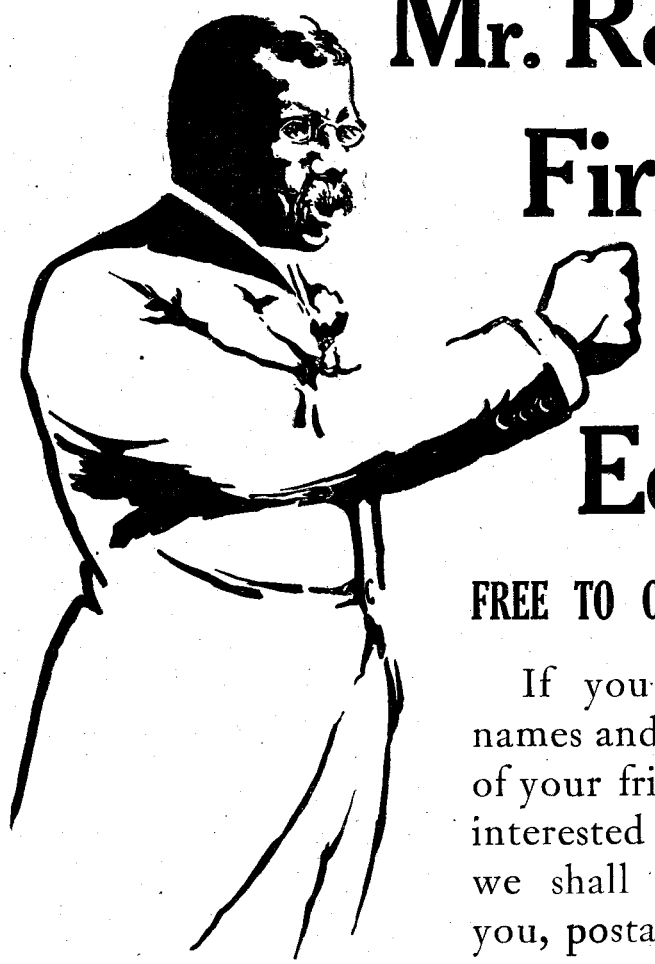

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